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## LITERATURE.

"ENGLISH MEN OF LETTERS."—*Thomas Carlyle*. By John Nichol. (Macmillans.)

It is a familiar complaint that too many manuals, series, cheap and popular guides to the knowledge of literature, are produced just now; and the complaint has much force. But the biographies of English men of letters, edited by Mr. Morley, are very far the best things of the sort yet published. The series began with Johnson. The present volume deals with the man of letters who more than any other has inherited Johnson's title, "the great moralist." There is little use in discussing that difficult matter, the value of contemporary criticism. Perhaps it may be suggested that, while such criticism has great merits, there is yet some temerity in numbering among great English men of letters writers not forty years dead. Thackeray, Hawthorne, Dickens, Macaulay, Carlyle, are the most recent writers so included in the series. It might have been well to stop at Wordsworth, leaving to the judgment of another century those who died after him. When Mr. Morley writes of Burke, or Mark Pattison of Milton, or Mr. Jebb of Bentley, we have little reason to suspect their books of unconscious partiality, inevitable prejudice, or indiscreet partisanship. It is too late in the day for any violent change of mind about men so famous in letters. But Carlyle, great as we must think him, is a name provocative and inflammatory. Mr. Froude adores and Mr. Swinburne blasphemes. Scores of living men have personal reasons for inability to judge him with indifference. It was hardly to be expected, then, that Mr. Nichol should write as well upon Carlyle as he has written upon Byron.

The book shows signs of haste in matters mainly clerical, and the *ultima manus* has not been at work correcting mixed metaphors, verbal incongruities, errors of quotation. The ten *errata* discovered and corrected are by no means all the *errata* discoverable. Thus "*Mrs. Austen*," or "*peer* and *botanize*," are unfortunate slips, and there is far too much looseness of phraseology. Carlyle did not "abandon" the ministry: he never entered it. A "statute of Limitations" does not mean what the writer's metaphor implies. There was no "Abolition of Purchase Act." Carlyle was not "Scott's junior by four" years. Such things are the clerical errors, or the inaccuracies, of a first version, which do not gravely injure a book's usefulness, but which are at least unnecessary. A week's

work would have purged the book of all such errors, and left it more attractive. It is but justice to say that the book's disfigurements are external, and not inherent in the writer's style, nor characteristic of his thought. A second edition would merely entail such corrections, as a revision of the manuscript or of the proofs might have effected in the first.

The most immediately obvious merit of Mr. Nichol's book is its narrative: a more straightforward, fair, and sufficient account of Carlyle's life does not exist. Mr. Nichol shirks nothing, and he exaggerates nothing, though the biographer of such a man has every temptation to commit both crimes. From first to last Carlyle's actual history is put before us, without any more prejudice than is inevitable. There is none of that wearying laudation, or of that shocked deprecation, which is so impertinent and so common. Carlyle's life was worth recording, and Mr. Nichol has recorded it: the scrutiny of domestic dissensions, the small malicious gossip, the love of infinitely little things, which go to the making of so many modern biographies, are absent from this biography. Mr. Froude has written the full biography, from the vantage ground of a friend and devotee: various studies, essays, and examinations of particular scenes or periods correct and supplement that work. Mr. Nichol's book gives us a judicial, brief account, based upon a consideration of all the various pleadings and evidences. A careful comparison of this book with those written by others, champions of Mrs. Carlyle or special pleaders of any sort, does but confirm the first impression left by its evident sincerity. It is a commonplace to say that origin and temperament are matters of singular importance in the consideration of genius, but in the case of Carlyle it would be nothing less than absurd to ignore them: they appear in all his works and ways, to an extent beyond exaggeration. Mr. Nichol does well to insist, upon many occasions, that in Carlyle we have the Scotch peasant of genius, suffering from that pride which in Scotchmen of mere talent is insufferable. That sturdy self-respect and austerity of mind turn into self-conceit and irritability, with great ease. Fitzgerald, speaking of his friend's acrid sneers and jeers, pleads for him, "This is all a little Scotch delicacy to other people's feelings." Whether we look into Scotch history or into Scotch literature, we find this curious strain of rough pride and nervous unamiability asserting itself; and Scotch writers have been foremost in recognising it. Whether it be an Andrew Fairservice or a David Balfour, in whom the Scotch humourist plays with the characteristics of his countrymen, this note of a good self-conceit is very prominent. In Carlyle the native temperament, self-reliant and democratic, was joined to a special temperament less common. Mr. Hutton has well remarked that Carlyle had a physical delicacy of sense, such as no finely nurtured aristocrat could surpass. His misery over noise, his sensitiveness to unpleasant surroundings of all kinds, gave him the tortures of a Heine, without the dignity of so terrible a prostration; and almost anything can be forgiven him, when

we consider his rugged pride of origin and his feminine delicacy of nerve. Enough has been said about "the dyspeptic man of genius." We want to hear no more of these bodily weaknesses, except in palliation of the spiritual weaknesses that followed them. Carlyle might say splenetic and mordant things about all the world, and about his fellow men of genius, and about himself, under the exasperation of suffering; but his ill temper rarely carried him beyond ill words. Against the Carlyle who shrieked and wailed over intolerable trifles, may be set the Carlyle, whose first care, when Mill's carelessness had destroyed the manuscript of the *French Revolution*, was for Mill himself: and against the Carlyle who said contemptuous things about others, may be set the Carlyle who never grudged time or means to help them. Doubtless, the preacher of silence and of endurance loses some dignity through his outcries, but never through his deeds. Dante condescending to torture his enemies, Milton railing upon Salmasius, are not more pardonable than Carlyle rending friends or foes with irony and bitter words. He did not wholly mean what he said: so far as he did mean it, he was but scourging the general folly of the world, his own included. And he looked at the world in the concrete, with the eyes of a satirist and humourist. His first favourite books were *Hudibras* and *Tristram Shandy*. But he looked beyond the world into a vast sphere of Powers, Immensities, Forces, Veracities, Eternities: turning back to this wretched earth, how solemn a prig looked Wordsworth, how sorry a drunkard was Lamb, how egregious a spectacle all the merry farce of human life! The stars, and the winds, and the seas: and then, absurd persons in red gowns, doing justice; absurd persons in black gowns, preaching righteousness! Full of these imaginative contrasts, he shot his rankling epigrams right and left, half in laughter, half in bitterness. Mazzini with his dreamy hopes, Mill with his dusty logic, must have seemed monstrous to him at such times of grim meditation. No doubt they were great and good and the like: but less than nothing beside the Eternities, mere comic actors amusing the Powers of Heaven for a time. Only when he found men in whom he saw force and vehemence, of some sort, could he reverence humanity. It might be a Quaker or a soldier, a poet or a prophet, a modern statesman or an ancient demigod, who thus faced the invisible forces of the universe with something of their own untiring vehemence: Carlyle was equally willing to reverence him. Such a man's tears and agonies, his spiritual conflicts or physical violences, were sacred to him: a Cromwell struggling for speech, a Johnson fighting with madness, were awful and divine: not so the "lovely wail" of a Shelley, the "bleeding heart" of a Byron. While Emerson looked through history for "Representative Men," Carlyle looked for "Heroes": not the fine flower of mankind, but the few demigods who stand above the pitiable crowd, commanding them to obedience. Anything about such heroes was precious in his eyes: each personal detail of their ways and looks and lives.

He contemplated history with the large contemplation of Gibbon, but with a troubled irony and a poignant misery unknown to that calm spectator of the pageant; and he fixed upon points of time, and upon certain figures, with the intensity of Tacitus. To Carlyle, the present could never be admirable: it was too close and too exacting. Cromwell, Knox, Luther, Dante, would not have satisfied him as his contemporaries: he was born with a craving for an ideal perfection, which his sense of humour forbade him to find in real life, or in practical politics, or in the hopes of men. Confronted with living men of "Work and Worth," he refused to see in them the signs of his ideal: a Scotch Faust, he was always dissatisfied, querulous, and proud. He was pleased with the peasant virtues of Derbyshire. Fitzgerald writes to him:

"Have some mercy, now and in future, on the 'Hebrew rags' which are grown offensive to you: considering it was those rags that did really bind together those virtues which have transmitted down to us all the good you noticed in Derbyshire."

That is to say, he consistent: useless advice to a man who cared nothing for a logical consistency. Side by side with the humorous idealist was the literary critic in Carlyle. All Mr. Nichol's observations upon that side of his nature and of his work are excellent; especially as to his labour of love in making German literature known in England. For we are apt to think of Carlyle as of a prophet merely, a satirist, or a dreamer; we forget the amount of actual work done for us by his hard toil. Emerson, so bright and winning, so ardent and eager, gave us volumes of quiet, subtle comments upon life; but he knew nothing of hard work, the dusty drudgery among records and chronicles, from which came Carlyle's best books. If we consider Voltaire or Hugo, or most writers of over thirty volumes, how great a mass of their writing seems to have a precarious dependence upon passing moods of the mind! But Carlyle has left us a mass of writings which are solid and substantial, which are independent of an opinion about his moral teaching and ideals. But his style, say some, will not that prove fatal to his fame? The same thing might have been said of Thucydides, Tacitus, Rabelais and Sterne; of Richter, and of Heine in much of his writing. Without doubt, Plato and Cicero, Addison and Goethe, ran no such risks as must be run by the more audacious writers. Carlyle must lose and gain by his style. Lose, because it was, at times, what he called it, his "own poor affectation," a struggling storm of words, conveying nothing worthy of so great an effort. But the better part of it needs no worthier defence than is contained in Mr. Meredith's description of it. Rosamund Culling disapproved of Beauchamp's devotion to Carlyle.

"His favourite author was one writing of heroes, in (so she esteemed it) a style resembling either early architecture or utter dilapidation, so loose and rough it seemed; a wind-in-the-orchard style, that tumbled down here and there an appreciable fruit with uncouth bluster. Sentences without commencements running to abrupt endings and smoke,

like waves against a sea-wall; learned dictionary words giving a hand to street-slang, and accents falling on them haphazard, like slant rays from driving clouds; all the pages in a breeze, the whole book producing a kind of electric agitation in the mind and the joints."

It is a treacherous style in the hands of the imitator: a delicious style, as Dr. Holmes has shown, in those of the parodist; but its power and charm have appealed to the purest and simplest masters of style. Cardinal Newman, though he had "the brain of a medium-sized rabbit," wrote:

"I commend to your notice, if it comes in your way, Carlyle on the French Revolution. A queer, tiresome, obscure, profound, and original work." "A man of first-rate ability, I suppose, and quite fascinating as a writer."

Mr. Nichol's moderation and insight are worthy of all praise. He shows us the man, not as a strong hero, nor as a canting humbug, but just as he was: the Scotch peasant of genius, the laborious man of letters, the friend of practical kindness and a bitter tongue, the victim of tortured nerves, the sad humourist, and the fighter of a dark spirit battling towards some light. The book is not a masterpiece of art, but it does an admirable service for Carlyle.

LIONEL JOHNSON.

*Secret Service under Pitt.* By W. J. Fitzpatrick. (Longmans.)

SINCE the death of Richard Robert Madden a few years ago there is probably no one better acquainted with the undercurrents of Irish political activity at the close of the last century than is Mr. Fitzpatrick. His present volume is not only a distinct addition to our knowledge of one of the most fascinating if at the same time one of the most gruesome episodes in Irish history, but it is also in my opinion by far the best book that Mr. Fitzpatrick has yet written. Slightly garrulous at times, Mr. Fitzpatrick is never wearisome. He is a capital raconteur; and his stories, if not always fresh, have a delightfully old-fashioned flavour about them that makes them always pleasant to read again. But even in his lightest moods Mr. Fitzpatrick is always serious, and his present volume is one to sadden the hearts of all serious men.

Notwithstanding all that has been printed on the subject, the history of the United Irish movement still remains to be written. The materials for such a history are gradually accumulating, and it is from works like the present that the future historian will derive his greatest assistance. Some of us can remember the appearance of Mr. Froude's *English in Ireland* and can recall the profound sensation created, and recently renewed by the publication of the last two volumes of Mr. Lecky's great work, by his revelations regarding some of the actors in that movement, and of the circumstances that led to its collapse. Following in the wake of Mr. Froude and Mr. Lecky, and with an unrivalled knowledge of the times and men of which he writes, Mr. Fitzpatrick has endeavoured to lay bare the secret agencies by means of which the

government of Pitt succeeded in undermining a movement formidable alike from the number and the character of its adherents. Honourable men have shuddered at the imputations cast on Pitt's Irish government. They have deemed it impossible that any government should have sunk so low in public estimation as to render it necessary to have recourse to a system of espionage and judicial assassination. Reading Mr. Fitzpatrick's careful statement of facts long buried in the innermost recesses of Dublin Castle, they will recall to mind the warnings of Grattan and Curran, and will acknowledge that criminal as was the attempt to wrest a constitution by force, the system of government that had rendered such action the only alternative to political servitude was even more criminal. For this, rather than the somewhat trite maxim that "organisers of illegal societies will see that, in spite of the apparent secrecy and ingenuity of their system, informers sit with them at the same council board and dinner-table, ready at any moment to sell their blood,"

is the moral of Mr. Fitzpatrick's book. In form, it consists of a critical investigation into the lives of the principal informers in the pay of Pitt's government. The identity of some of these informers has naturally been involved in obscurity. Mr. Froude, and more recently Mr. Lecky, has hinted at some of them, but Mr. Fitzpatrick's book is the first serious attempt to solve the mystery in which they have hitherto been shrouded.

Samuel Turner, the son of a small landed proprietor in the neighbourhood of Newry, the descendant apparently of a Cromwellian settler, had, like many another northern gentleman, thrown in his lot with the United Irish movement, and, being a barrister and a man of ability, had been elected a member of the Ulster Committee. After the dispersion of the leaders of the movement in the spring of 1797, he had fled to Hamburg, the centre of the revolutionary movement, where he had found refuge in the house of Lady Edward Fitzgerald, and for a time filled the office of resident agent of the United Irishmen there. From Hamburg he had gone to Paris, where he made the acquaintance of Hoche and De la Croix. At an earlier date, however, Turner had become involved in pecuniary difficulties; and it was perhaps as much in order to relieve himself in this respect as for any such specious reasons as those he alleged, that he now crossed over to England in order to sell his services to the government. His offer was made through Lord Downshire; and it was stipulated that his name should never be revealed even to the cabinet, and that he should never be called on to appear in a court of justice to prosecute any one who might be arrested in consequence of his discoveries. His conditions were agreed to, and Turner immediately furnished Lord Downshire with a list of the Executive Committee. For the further history of his services, however, I must refer the reader to Mr. Fitzpatrick's pages. Many things hitherto obscure he will there find made clear. He will learn, for example, that it was on evidence supplied by Turner that O'Coigly was hanged, that O'Connor after his trial at Maidstone was rearrested, and that Valen-



tine Lawless, afterwards Lord Cloncurry, was incarcerated in the Tower. He will follow the course of Turner, alias Furnes, alias Richardson, in Paris, London, Hamburg, and Ireland. He will see him intercepting letters addressed to the French Minister of War, and furnishing copies to Pitt, among others the famous memorial of Dr. Mac Nevin, embracing a full report on the state of Ireland, and appealing to France for help. Above all, he will learn for the first time how it came to pass that Humbert's expedition landed at Killala among the starved and unarmed peasantry of Connaught and not in the neighbourhood of Belfast. Turner lived well on into the present century, drawing his pension to the last. He posed as a patriot, and not the least curious incident in his strange career was his offer to take O'Connell's quarrel with D'Esterre upon himself. A few years later he lost his own life in a duel.

Hardly less strange than the career of Turner was that of Francis Magan, the betrayer of Lord Edward Fitzgerald. Magan was a creature of Francis Higgins, "the sham squire"; and it was through him, according to Mr. Fitzpatrick, that Higgins derived most of the information that rendered him so useful to the government. Like Turner, Magan was a United Irishman, and through life posed as the very pink of propriety. On the night that Lord Edward Fitzgerald lay bleeding to death in Newgate he was raised by the votes of United Irishmen to a still higher rank in the organisation. During the Union struggle he sided with the patriots, and his name appears along with that of Daniel O'Connell convening a great aggregate meeting in December, 1812, to protest against the conduct of the government. Still, as Mr. Fitzpatrick remarks, there was something uncanny about him, and men who remembered '98 looked askant at him. He never married, but lived a lonely life in an old tumbled down house near the Four Courts. He died in 1843, leaving all his ill-gotten wealth to his sister. After his death all the rooms in the house were shut up, and Miss Magan ate, drank, and slept on the landing till she too died.

But Turner and Magan were mere dabblers in treachery by the side of Leonard MacNally, the friend of Curran, the accomplished advocate of the United Irishmen, and the betrayer of his clients. MacNally's real character has recently been exposed by Mr. Lecky, but thirty years and more ago Mr. Fitzpatrick was on his track in *Notes and Queries*. Apropos of MacNally's letters, Mr. Fitzpatrick has an interesting note to which it is worth while to direct attention, to this effect, viz., that Wickham's papers, which are usually supposed to have undergone the fate of many others of this period, notably those of the Duke of Portland and Lord Clare, are safely preserved by his grandson. Sometime, it is to be hoped that they too, like Lord Cornwallis's and Lord Castlereagh's, will see the light.

Everyone who has any acquaintance with Grattan's speeches will readily call to mind the glowing passage in which he describes Father O'Leary, "a man of learning, a

philosopher, a Franciscan," &c., and the valuable service he rendered by his "Address to the Common People of Ireland on occasion of an apprehended Invasion by the French and Spaniards in July, 1779." It has long been known that O'Leary enjoyed a pension from government. Mr. Fitzpatrick undertakes to show precisely how that pension was earned, and his narrative goes far to confirm the worst suspicions regarding him. Setting aside all other circumstances, his intimacy with Higgins and Colonel O'Kelly, one of the Prince Regent's black-leg associates, is of itself sufficient to damn him. But perhaps the most striking piece of evidence is that furnished by the late Lord Chancellor O'Hagan.

"This gentleman," says Mr. Fitzpatrick, "could not bring himself to believe Mr. Froude's charge branding O'Leary as a spy, and was unable to rest until he read with his own eyes at the State Paper office the original correspondence. He returned to Dublin, declaring that the imputation was but too well founded."

But despicable as was the work O'Leary undertook, it was not really criminal. He prostituted his great abilities, it is true, and no Irishman will forgive him the part he played with Sir Boyle Roche in wrecking the Convention of 1783. He betrayed his country, but he did not do to death innocent men as did Thomas Reynolds and Captain Armstrong.

Captain Armstrong, it will be remembered, was the chief, indeed the only witness—for, as Mr. Fitzpatrick notes, the Irish treason law was not assimilated to that of England till 1822—at the trial of John and Henry Sheares. Mr. Lecky, while deploring the unseemly haste of the trial, somewhat extenuated the baseness of Captain Armstrong's conduct, and has expressed his conviction that there can be no rational doubt as to the guilt of both brothers. Mr. Fitzpatrick's narrative sets the affair in a rather different light; and the fresh evidence he adduces, if it does not go to prove the innocence of the Sheares, is at least sufficient to prove that their trial was a mere travesty of justice, and that Armstrong, as well as MacNally, was an unmitigated scoundrel.

"Mr. John Warneford Armstrong," wrote Lord Cork on the eve of the trial, "was certainly in my regiment, and quitted it in a most disgraceful manner. From his conduct while there I would not pay much attention to what he did say, nor give much credit even to his oath. I would send a person or persons did I not think it would be too late."

This and another letter, MacNally, counsel for the defendants, judiciously suppressed! Armstrong lived to old age, and even acquired a reputation as a good and generous landlord in one of the most disturbed districts of Ireland. He denied that he had, as Curran asserted, dandled Sheares's baby on his knees while plotting the destruction of its father; but Mr. Fitzpatrick relates an anecdote how, meeting Mrs. Sheares with her children, shortly after the execution of her husband, the latter ran gleefully to meet him.

"His temper," adds Mr. Fitzpatrick, "was of as hair-trigger a character as the pistols which he carried for protection. Robert Maunsell,

a leading solicitor, of whom Armstrong was a client, informed me that the captain, on one occasion, when entertained by Mrs. Maunsell in Marston-square, smashed, by an awkward swinging gesture, the leg of the chair on which he sat, whereupon his exclamation was not a gallant apology, but 'D—n your chairs, madam!'"

Mr. Fitzpatrick no longer, I am glad to see, writes "coteremporaries," but his use of "unless," pp. 7, 18, and elsewhere, is curious, and I think one ought to say "documentary," and not "documental evidence" (p. 224). I have noticed one or two misprints, and the Index is not always correct.

R. DUNLOP.

*The Ainu of Japan: the Religion, Superstitions, and General History of the Hairy Aborigines of Japan.* By the Rev. John Batchelor, C.M.S. With eighty illustrations. (The Religious Tract Society.)

THERE was a time when the greater part, if not the whole, of the Japanese Archipelago and neighbouring islands, as far north as Kamchatka, were peopled by men of the Ainu race, who could look out on their watery domain and exclaim, in the words of their old national song, "Gods of the sea, open your divine eyes. Wherever your eyes turn, there echoes the sound of the Ainu speech." This speech, which shows no clear relationship to any other known language, now survives only among a few scattered communities in Yezo, the southern districts of Sakhalin, and the southern members of the Kurile group, communities numbering probably less than 20,000 souls altogether. Of these, the great majority (about 17,000) are confined to Yezo, where they are in progress of extinction, partly through drink and epidemics, partly by absorption in the growing Japanese colonies on that island. But this moribund race presents so many points of interest to the anthropologist, especially in their remarkable physical features, their social usages and religious views, that students will gladly welcome this addition to the studies of their characteristics that have in recent times been made at first hand by such observers as Dr. Scheube, Herr von Siebold, and Miss Bird (Mrs. Bishop).

During the eight years (1880-89) that Mr. Batchelor devoted to missionary work among the Yezo Ainu he had exceptional opportunities for studying their inner life, and he has here brought together a surprising amount of information on this subject, the value of which is greatly enhanced by the excellent photographs and sketches supplied by Mrs. Batchelor. His intimate knowledge of the language, of which he has compiled a Grammar and Dictionary, and into which he has translated the Four Gospels, has also enabled the author to correct many of the mistakes made by his precursors in describing the social and religious practices of these aborigines. Thus it appears that their real name is not *Aino* but *Ainu*, and the difference is more important than might be supposed. *Aino* is their Japanese nickname, meaning "mongrel," formed probably by popular etymology from the native name *Ainu*, which means

"men," "people"; hence was also doubtless suggested the Japanese legend of their canine descent.

It is also shown that Miss Bird was quite wrong in taking the curious *inao*, whittled willow sticks with the shavings attached, for "household gods," the fact being that they are sacred offerings to the gods, and sometimes apparently mere ornaments. It is strange that Miss Bird should have fallen into this mistake, as she herself elsewhere states that the Ainu have no religion. But here again she is flatly contradicted by Mr. Batchelor, who devotes much space to show that "these people are exceedingly religious, notwithstanding all that has been said to the contrary." This, in fact, is the main feature of the work, and many of the statements made are so extraordinary that they will certainly tax to the very utmost the credulity of the reader. We are asked, for instance, to believe that these hairy aborigines, confessedly at an extremely low grade of culture, have the most exalted and philosophic conceptions respecting the constitution of the universe, and the relations of the "one supreme God, the Creator of all worlds," both to mortals and to all the lesser gods, above whom He towers, of whom He is the Maker, who are "His servants and deputies." Mr. Batchelor was himself more than once taken severely to task by these rational polytheists for his disparaging remarks on the established order of things, whereby the mysterious ways of an all-wise and beneficent Providence seemed to be questioned. There are doubtless innumerable deities both "good and bad," and of both sexes, some to be loved and honoured, some to be feared and hated, deities presiding over land and water, over mountains, valleys, lakes, and rivers, over the heavenly bodies, clouds, storms, and fire, over fair and foul weather, weal and woe; but all are subordinate to the supreme God, obey His behests, and execute His orders. But being themselves finite and full of imperfections, they are but imperfect instruments of His will, liable to bungle and make mistakes through carelessness and other shortcomings. Hence the manifest defects of the universe are to be attributed not to the Creator, who means all for the best, but to His clumsy ministers; and thus have these simple-minded savages solved the great problem of the existence of physical and moral evils in a world created by a Being of infinite goodness. Thus, when Mr. Batchelor ventured to remark on the rugged and forbidding character of the west coast of Yezo, he was "rebuked," and told that he ought not thus to rail and reflect upon the works of God, and it was explained that

"Yezo was made by two gods, a male and a female, who were the deputies of the Creator. The female god had the west coast as her portion of the work, and the male had the south and eastern parts assigned to him. They vied with each other in their tasks. As the goddess was proceeding with her work, she happened to meet the sister of Aioina Kamui [ancestor of the Ainu race], and instead of attending to her duties, stopped in her work to have a chat, as is the general custom of women. Whilst they were talking, the male god worked away and nearly finished his portion of labour.

Upon seeing this, the female god became very much frightened, and in order not to be behind time, did her work hurriedly and in a slovenly manner. Hence it is that the west coast is so rugged and dangerous. If therefore anyone is disposed to grumble, he should remember that it is not the Creator Himself who is at fault in this matter, but his deputy. The chattering propensity of the goddess was the original cause."

After this we ceased to wonder at anything, and learn without further surprise that these favoured children of Nature, whose language supplies no word for the world or universe as a whole, have nevertheless discovered that the earth is round and not flat, as supposed by their less intelligent Chinese and Japanese neighbours.

"According to them the world is a vast round ocean, in the midst of which are very many islands, or worlds, or countries, each governed by its own special order of gods. . . Upon asking the people why they supposed the world, taken as a whole, to be round, they replied that it was because the sun rises in the east, sets in the west, and comes up the next morning in the east again."

Certainly the Irish philosopher, Virgilius, bishop of Salzburg, who is usually credited with the first clear conception of the rotundity of the earth, could scarcely have put the point more neatly than this. But the author's remarks on the word *kamui*, a god, will tend to shake the reader's confidence in some of his conclusions regarding the sublime religious notions of these untutored aborigines. This term is not only equated with the Japanese *kami*, but the opinion is expressed that, "however unlikely it may at first sight appear, the Japanese owe their word for 'god' to an Ainu source." Yet it has been clearly shown by Dr. A. Anuehin that *kamui* has nothing to do with *kami*, but is an Aino compound form from *kam-trui*, "flesh-strong," that is, rich in flesh, the reference being to the bear, which was formerly the great god of the Ainu, as it is still of the Ghiliaks and of several other tribes on the neighbouring mainland. At stated periods this animal is killed and eaten with much ceremony, the scene partaking somewhat of a religious feast, and concluding with the usual drunken orgies, as described by many observers, including Mr. Batchelor himself. When captured, the people "admire and make their salaams to it," obviously a survival of former worship, and before the sacrifice it is told that it is about to be sent to its forefathers; pardon is craved for the offence, and "it is comforted with the consolation that large numbers of *inao* [sacred offerings] and plenty of wine will be sent along with it." Of course the larger and fatter, the more the god was admired, and thus the quality of abundant flesh came gradually to be regarded as the highest attribute of the divinity. Then the term *kamui*, when its etymology was forgotten, was naturally generalised as a name applicable to all deities. Its resemblance to the Japanese *kami* is a mere coincidence, comparable to the resemblance, for instance, between the English *sheriff* and the Arabic *sharif*.

It is evident that the statements regard-

ing the religious views of these natives must be received with great caution; but in all other respects Mr. Batchelor's contribution to Ainu ethnology can hardly be over-rated. The book will always be consulted, if only for the sake of the numerous photographs, which give an excellent idea of the physical features of this strange Caucasian waif, stranded, as it were, on the remotest confines of the Mongolic world.

A. H. KEANE.

*The Works of Heinrich Heine.* Translated by C. G. Leland. Vols. V and VI: "Germany." (Heinemann.)

It is hardly likely at this time of day that a serious seeker for information about the religion, philosophy, or *belles lettres* of Germany will turn to Heine, except for the chance of an occasional side gleam of enlightenment. Mme. de Staël's book, which Heine professed to supplement, would need to be poor indeed not to present, within its own scope, truer views of men and things than some put forward by Heine. The lady, however, is not regarded as one of the world's greatest humorists; and as she dealt with what was after all only a passing phase of German evolution, her work is now one of the sober respectabilities to which professed students must occasionally refer, but hardly a living book. Heine's work, on the contrary, thanks to the salt and spice of wit and humour, is one whose intrinsic merit as a collection and exposition of facts may be great or small, but which is still capable of being read by mere seekers after entertainment. It is therefore still worth translating; defective knowledge and disproportionate treatment of details are things of slight importance here—we know where to look for correctives—and the very spite that turns portrait into caricature, and biography into scandalmonging, gives, or seems to give, a grip of personality not always obtainable otherwise. The drift of the book is anti-religious, or rather anti-Catholic, a circumstance which necessitated now and then a little softening down of expression in the French version in which the book first appeared; but as the purpose kept in view is political, or, to use Heine's own word, social, and not controversial theologically, why—let the galled jade wince! and the translator give us our Heine undilute. Wit and humour, however, are essences extremely apt to lose both strength and flavour in the process of transference from one language to another. It was therefore a very natural and, on the face of it, a very happy thought on the part of a publisher desirous of bringing out Heine in English to invite the co-operation of a writer who had long worked on the borderland between German and English, having executed a version of the *Reisebilder* during the author's own lifetime, and achieved for himself an independent and not insignificant reputation as a humorist. As if still further to raise expectation, Mr. Leland writes in his preface:

"As regards serious effort to translate carefully and clearly, retaining as well as I could the spirit of a writer with whom I have long been familiar, and who himself expressed gratifica-



tion at the publication of my translation of the *Reisebilder*, I can only say that I have taken a degree of pains which I never before devoted to any similar work."

In the present volumes, therefore, we have a specimen of Mr. Leland's very best work; and, having conscientiously read nearly the whole of the first volume along with the original, I think I may say that, although mistakes are not quite so thickly strewn as they are in some parts of the previous volumes, they are still far too numerous. Here are some specimens, German and English:

## HEINE.

Die Einen, die Manichäer, erhielten diese Lehre [des Dualismus] aus der altpersischen Religion, wo Ormuzd, das Licht, dem Ahriman, der Finsternis, feindlich entgegengesetzt ist. Die Anderen, die eigentlichen Gnostiker, glaubten vielmehr an die Präexistenz des guten Princip, und erklärten die Entstehung des bösen Princip durch Emanation, durch Generationen von Aeonon, die, je mehr sie von ihrem Ursprung entfernt sind, sich desto trüber verschlechtern (*Werke*, Bd. v., p. 39).

Das ganze System von Symbolen, die sich ausgesprochen in der Kunst und im Leben des Mittelalters, wird zu allen Zeiten die Bewunderung der Dichter erregen. In der That, welche kolossale Konsequenz in der christlichen Kunst, namentlich in der Architektur! Diese Gothischen Dome, wie stehen sie im Einklang mit dem Kultus, und wie offenbart sich in ihnen die Idee der Kirche selber! Alles strebt da empor, Alles transsubstantiiert sich: der Stein . . . wird Baum; die Frucht des Weinstocks und der Aehre wird Blut und Fleisch — (p. 44).

Der wahre Christ spazierte mit ängstlich verschlossenen Sinnen, wie ein abstraktes Geistes, in der blühenden Natur umher (p. 47).

Beständig aber halten wir im Auge diejenigen von den Fragen der Philosophie, denen wir eine sociale Bedeutung beimesen, und zu deren Lösung sie [die Philosophie] mit der Religion konkurriert (p. 107).

In einer Zahl ist alles Sinnliche und Endliche abgestreift, und dennoch bezeichnet sie etwas Bestimmtes und dessen Verhältnis zu etwas Bestimmtem (p. 192).

Ich glaube, man erlaubt mich gern die populäre Erörterung dieser Partie, wo "von

## MR. LELAND.

The Manichæans derived this idea [of Dualism] from the old Persian religion, in which Ormuzd, or Light, is opposed as an enemy to Ahriman, or Darkness. The true Gnostics placed more reliance on the pre-existence of the good principle, and explained the existence of the evil by emanation, by the generations of æons, who, the more remote they become from their origin, the more degraded (Vol. v., p. 7).

The whole system of symbols which express themselves in the art and life of the Middle Age will through all time awake the amazed admiration of the artist. And, indeed, what a colossal result it had [!] in Christian art, especially in architecture! How these Gothic cathedrals are in harmony with the general culture [!], and how the idea of the Church is revealed in them! Everything in them rises and soars, everything transforms itself; the stone sprouts . . . and becomes a tree, the fruit of the vine, and the branches become flesh and blood — (p. 11).

The true Christian walked with agonised reserved feelings, like an abstracted spectre here and there in blooming Nature (p. 15).

And we must constantly bear in mind those questions of philosophy to which we attribute a social significance, and whose solution concurs [!] with that of religion (p. 68).

All that which is sensible and finite is concisely given in a number, and yet it indicates something determined, and its relation to something determined (p. 141).

I believe that the reader will willingly excuse me from giving the popular disquisition

## HEINE.

den Beweisgründen der speculativen Vernunft, auf das Dasein eines höchsten Wesens zu schliessen," gehandelt wird (p. 198).

Alle Wege, die man in dieser Absicht einschlagen mag, fangen entweder von der bestimmten Erfahrung und der dadurch erkannten besonderen Beschaffenheit unserer Sinnenwelt an . . . oder sie legen nur unbestimmte Erfahrung, Das ist, irgend ein Dasein zum Grunde, oder — (p. 199).

Sie [die Kirche] hat durch grosse geniale Institutionen die Bestialität der nordischen Barbaren zu zähmen und die brutale Materie zu bewältigen gewusst (vi. 23).

This last example is one of sticking too close to the absolute words of the original; "genial" does not mean the same thing in German and in English. Too frequently Mr. Leland goes to the other extreme and seems to reject arbitrarily the right words, as when he substitutes "compromise" for "concordat," "council" for "conclave" (at a papal election), "chart" for "charter," and translates *Abgeordneten* (delegates) as "minor officers" (p. 41). Perhaps his greatest mistake is over the word *Kultus*, which Heine uses in the right sense of "cult," "ritual," "worship," as complementary or antithetic to "dogma." Mr. Leland (at p. 4) appends to it the following extraordinary note: "The true meaning of this disputed word is here the peculiar form which national spirit or character assumes in action, including its social, literary, and other developments"; and translates it "culture" several times. Whether he improves his own position when he further on in the book translates it rightly may be doubted. Occasionally, in passages whose sense is not wholly lost, the wording is awkward even to grotesqueness, as in "whether the Virgin Mary was one giving birth to God or man" (p. 5), and "The model of the master makes the man" (p. 296), in which alliteration seems to have run away with Mr. Leland. What Heine says is, "The example of the master guided the disciples." Mr. Leland is unfortunate in his French too; "dont la lumière saut aux yeux" (p. viii.) may be due to the printer, but it is hard to believe that the "lion de Juda démeurtré" ever appeared in the *Revue des Deux Mondes*. As for "la ruis-seller a pour nous l'eau de Jouvence," the omission of an accent and the separation of a final letter have made fine havoc of the sense. I suppose it must be credited to the printer. But who read the proofs? Then we have the famous distich—

"De par le roi, défense à Dieu  
De faire miracle en ce lieu,"

with its measure spoilt by the substitution of *dans* for *en*. And was not the place the churchyard of St. Médard? Mr. Leland says the *Cour des Miracles*.

## MR. LELAND.

of that part where the author treats of "principles of the proof of speculative reason deducing the existence of a highest being." (p. 146).

Every road which one can take with this intention must begin either from determined experience and the thereby recognised special adaptability of the world of sense . . . or they have for basis only undetermined experience, that is, an existence, or else — (p. 147).

It [the Church] succeeded by subduing with its great genial institutions the bestiality of Northern barbarians and mastering brutal matter (p. 245).

Altogether, the conclusion is forced upon one that Mr. Leland's knowledge of German is not sufficiently accurate, nor his command of English sufficiently absolute, to constitute him an ideal translator of a German classic. Those who know the original can only regret, for the author's sake, the publication of a version so imperfect; and those who are obliged to use a translation will be very apt to imagine that Heine's clearness and brilliancy have been much over-stated. The latter are certainly to be pitied, for it is hardly probable that any one else will care to go over the ground after Mr. Leland.

R. McLINTOCK.

## SCOTCH CLERICALISM OLD AND NEW.

*Studies in Scottish History, chiefly Ecclesiastical.* By A. Taylor Innes. (Hodder & Stoughton.)

*Scottish Ministerial Miniatures.* By Deas Cromarty. (Hodder & Stoughton.)

THESE two books have almost nothing in common; yet for that very reason they may be taken and considered together. Between them they represent a phase—possibly a transitory phase—of Scottish theologico-ecclesiastical life. The one is dry with the dryness of pedantry; the other is unctuous with the unctuousness of the female gossip who is never happier than when she is in church, and who, to do her justice, is interested quite as much in the sermon as in the bonnets. For one Scotchman that will read Mr. Taylor Innes's volume, there are twenty Scotchwomen who will care to have a peep at the instantaneous photographs of professors and ministers at present living North of the Tweed, taken by the lady—one may safely bet Mr. Gladstone's ten to one that it is a lady—who styles herself "Deas Cromarty."

It may be doubted, indeed, whether Mr. Innes has done wisely in republishing a number of his papers which have no merit but a controversial one. It is strange that a veteran writer for the press and the magazines should have committed such an error. Nearly half of his book is composed of arguments which may be interesting to Mr. Taylor Innes and folk who, like himself, are Disestablishers and Free Churchmen, but which are a weariness of the flesh to ordinary lay—even to ordinary Scotch—humanity. Mr. Taylor Innes's action in republishing his controversial articles is all the more to be regretted, because it has led to his attempting at least to secure immortality for some very sad nonsense about Burns. In a paper styled "The Question in Scotland Twenty Years Ago," he delivers a number of hard blows—the hard blows of a member of the Evangelical party—at the Moderates, who were, according to their lights and capacities, the Latitudinarians or Broad Churchmen of the eighteenth century in Scotland. He discovers that the Moderates "cast away" the life of Burns, and this mainly on the faith of two uncorroborated stories. One of these, which Mr. Innes describes as "unspeakably touching," but which is in reality unspeakably silly, is to the effect that Burns was

"visited by that sudden consciousness of sin

and despairing aspirations after a higher life which comes once in a lifetime to many a man," and that he

"went with his convictions to the minister of the parish where he happened to be—a Moderate of excellent character—who heard all he had to say, and gave it as his advice to him not to trouble himself about these things—to go to the first penny-wedding he could find, and think no more about it."

The second story is that

"one of the leaders of the Moderate party in Ayrshire, having seen a small manuscript collection of Burns's earliest poems, sent for the poet. He treated him kindly and praised his book, but pointing out passages here and there that were tinged with the traditional religion which the writer had imbibed under his father's roof, advised him, for the sake of his own future reputation, to avoid all drivelling pietism, and to keep henceforth such unpoetical stuff out of his poems."

And so, in virtue of these two stories, we are asked to believe that

"the failure of Burns's higher aspirations was [were] is the actual word in the text] due not merely to that general atmosphere of unbelief which his Moderate friends certainly spread around him, but to their positive contact or interference at the time when that glorious nature was struggling to open itself to heaven."

This is unfair to the Moderates; Mr. Innes condemns them for (in their case at all events) the very worst form of insincerity, on the evidence of second-hand gossip. But it is preposterously unjust to Burns. If it is true of David Hume, as averred by Mr. Innes, that he had "six times the brains" of "the leading Moderates" of his time, it is no less true that Burns had six times the brains of the clergymen of Ayrshire, not to speak of "the drunken writers and boozy lairds who desired to seduce Burns into the Moderatism which they could trust, as a religion that made pleasant provision for the flesh." And yet we are asked to believe that Burns allowed himself to be influenced, even allowed his moral life to be wrecked, by men intellectually his inferiors almost to an incalculable extent!

But Mr. Innes is an industrious investigator and a careful, if also somewhat prosaic, chronicler; and several of his essentially non-controversial papers, such as "Samuel Rutherford," "Sir George Mackenzie," and "Edinburgh and Sir William Hamilton," are fairly readable. His description of Rutherford—Rutherford of the *Letters* more particularly—as an "unselfish egoist," is happy, and it is as accurate as it is happy. Mr. Innes has further done a distinct service to history and to Scotland by reproducing the brighter side of the life and character of the eminent lawyer and politician so unhappily known as "Bloody Mackenzie." He says of Mackenzie quite truly that his "writings show that steady and discriminating love of justice which every great lawyer possesses, if not as an original passion, at least as a slowly acquired and deep-founded habit." Mackenzie further did a vast deal to improve the administration of criminal justice in Scotland. Before his time an accused person never knew what witnesses the Crown was to bring against

him; Mackenzie obtained a law that a list should be furnished to the prisoner fifteen days before trial. Formerly the naming of a jury was in the hands of the King's Advocate; Mackenzie had an Act passed empowering the judges to select forty-five men, of whom the defendant chose fifteen. He also established the practice by which the defendant has the last word in criminal cases. Finally, "the clerk of the court appointed by the Crown used always to be enclosed with the jury for their direction till Charles II.'s law-officer got an Act empowering them to choose their own clerk."

"Deas Cromarty's" volume is of a very different sort from Mr. Taylor Innes's. It deals entirely with men in their more human aspects, whereas Mr. Taylor Innes's deals mainly with historical facts and controversies, and with ecclesiastics as ecclesiastics. It is full of "a living interest in living men." It is, indeed, a sign of the times in Scotland. Men and women there, who are attached members of congregations, talk much, sometimes eulogistically, sometimes in a depreciatory spirit, always in a gossiping way, of clergymen—of their appearance, their dress, their habits, their headaches, their families, their orthodoxy (or the reverse), and the manner in which they attend to their multifarious duties. This is a volume of such gossip, clarified and to some extent spiritualised. Dealing with the personal appearance and the mental specialities of sixteen professors and forty-six "ministers on charges," it will be regarded as "quite a treat" in a large number of Scotch households. How delightful, for example, to learn that Principal Rainy has "a well-filled, well-carried figure," "a clear cut, classic, attentive face," and an "air of composed information and ability for every affair in hand." Is there not, however, a touch of provincialism in such praise as that "as leader of the House of Commons he [Dr. Rainy] would have stood without a rival?" How pleasant it must be to see oneself described as "a small finished man, dark haired, and handsomely smooth atop, with a fine aquiline cast of face," and to learn that one "is at once a scholar and a gentleman," and "would be quite in place in any circle of eminent University men"! Again, "ill-hung but vigorous are the mouth and jaws, and the voice correspond"; but it must console the Rev. Dr. James Stalker, who is so sketched, to learn that he has "a vigorous nature in tilt at the sins of the world, eager to serve a cause, to help a friend." It is of judiciously whipped-up adulation of this kind that *Scottish Ministerial Miniatures* is mainly composed. "Deas Cromarty" shows herself, besides, tolerably familiar with the theological controversies of the day in Scotland, and surveys them from what she herself would probably term a Wide Church standpoint. She knows her business as a gossip-photographer, and would probably—did she but try—write a tolerably successful novel with a clergyman for hero, though not martyr. But, as has already been said, this book is notable mainly as a sign of the times.

WILLIAM WALLACE.

#### NEW NOVELS.

*Quizote the Weaver.* By C. G. Furley Smith. In 3 vols. (Hurst & Blackett.)

*Come Live With Me and Be My Love.* By Robert Buchanan. (Heinemann.)

*Where Honour Sits.* By W. B. Home-Gall. (Digby, Long & Co.)

*The Interpreter's House.* By B. Paul Neuman. (Fisher Unwin.)

*A Conquering Heroine.* By Mrs. Hungerford. (White.)

*An Evil Reputation.* By Dora Russell. (Griffith, Farran & Co.)

*Tib.* By George Douglas. (Oliphant, Anderson & Ferrier.)

*A Big Mistake.* By Grace Ellicott. (John Flack.)

*Paid in Full.* By Mary H. Tennyson. (W. Stevens.)

MR. HUGH BOSWELL, millowner, of the Scotch town of Queenshope, is the hero of *Quizote the Weaver*. The author gives him this designation because, although he is the wealthiest man in Queenshope, he has socialistic tendencies which make him more considerate towards his workpeople than factory owners are generally. While the other Queenshope employers of labour "combined the most radical longings to abolish the peerage with the most conservative feelings regarding the proper position of mill hands," Boswell put his workpeople on a higher level, and sought their material, intellectual, and moral well-being. Of course, he suffered for his reforming zeal, and all the most benevolent actions of his life were turned against him. He befriended a poor mill-girl who had been betrayed and abandoned by her lover, and the world called him her seducer. He was even accused of setting his own factories on fire so that he might obtain the insurance money of £50,000, and out of all those who had received of his beneficence there were none to stand by him in his hour of adversity. Two women only knew him to be the soul of honour, and they remained true. One was his wife, a gentle retiring girl, whose depth of feeling had never been suspected until affliction tried her as in a furnace; and the other was Lindsay Lorimer, a young lady of lofty aspirations, his first love. The narrow world of Queenshope was startled when the faith of these two was justified by events, and Boswell's character was cleared of every stain. There was a good deal of tribulation to pass through, however, before this desirable consummation; and a young artist, Basil Warrender, was instrumental in bringing the truth to light. He was rewarded for his action, which it must be confessed sprang largely from his affection for Lindsay Lorimer, by the love of that peerless creature, who had the art possessed by true musicians of making the violin speak. Peter Ranken, the father of the betrayed girl, is a powerfully-drawn character. A half-taught Republican weaver, to him "equality and brotherhood meant only social reversal—servant becoming master and master slave." Geordie



Lawson, the Scotch poet, is also excellently drawn. His conceit is colossal.

"It's the like o' us," he remarks on one occasion, "the poets—the Shaksperes, an' the Burnses, an' the Lawsons—that could gie ye the best help, for we're aye soundin' the deeps o' man's soul, studyin' the ambections an' the passions that's the same in a' ages an' in a' stations."

The name of Mr. Furley Smith is new to us, but he is a writer of distinct promise. He has a grasp of individualities, and there are many parts of this novel which testify also to his command over the springs of humour and pathos.

Mr. Buchanan's story is by no means equal to his best work in fiction, but it is still far beyond the capacity of the average novelist. There is no doubt it would have been better still had it not been founded on the author's pastoral drama, "Squire Kate." Writing a novel from a drama must be destructive of spontaneity, and that is just the impression left by *Come Live With Me and Be My Love*. The scenes are too much constructed to order. Nevertheless, the character of Catherine Thorpe, the woman-farmer—whose lover is taken away from her by her sister Bridget—is powerfully drawn, and the same may be said of the sister herself. Catherine has given her affections to a somewhat lackadaisical youth—as handsome, full-blooded women sometimes will—while she utterly ignores the masculine affection of Geoffrey Doone, her overseer, who has long worshipped her from afar. Meanwhile, the favoured lover has eyes only for Bridget, and there is much trouble all round when the bent of his affections is discovered. Love philtres and tragic incidents are part of the apparatus employed by the author. Of course there is a general reconciliation at the last. Mr. Buchanan gives us some pretty transcripts of nature and human nature in the South of England, and his volume is appropriately dedicated to Mr. Thomas Hardy.

The Tale of the Desert March, Egypt, 1884-85, by Mr. Home-Gall is all in the line of the new class of sanguinary war stories. Charles Morrelle, the hero, enlists in the army because he believes Rose Gresham has been untrue to him. There was plenty to make him think so, though everything is ultimately shown to have arisen from a mistake. Rose's sister, Leila, has borrowed some of her clothes in order to keep an assignation with her married lover in the gloaming. Morrelle sees the lovers, and mistakes Leila for Rose. Next day he has a stormy interview with Capt. Bassett, the betrayer, whom he charges with an intrigue with Rose. Bassett does not undeceive him, and Rose also, in order to shield her sister, suffers herself to be misunderstood. Bassett plays a more unworthy trick still. In view of Morrelle, he forcibly embraces Rose, thus making believe that they are lovers. Morrelle rushes from the scene distracted, and forthwith takes the Queen's shilling. At Abu Klea he fights like one of Mr. Rider Haggard's heroes, saves the life of his mortal enemy, Bassett, and obtains the Victoria Cross and a commission. When he returns to England the tangled web is

all unwoven, and Rose and Morrelle are united in wedlock. Albeit there is something to desiderate in Mr. Home-Gall's style, the war passages in his novel are told with spirit, and as a whole *Where Honour Sits* may certainly be pronounced readable.

*The Interpreter's House* has just missed being a very striking volume. It is a book of parables dealing with life and death. The mysteries of both are now and again handled with a skill that promises still better things to come. Mr. Neuman's style is effective, though it is by no means immaculate when judged from the severe grammatical standpoint. He must also get rid of that uncouth German phraseology which finds expression in such literary barbarities as "thy never-to-be-forgotten industry," "a few worthy-to-be-noticed stones," "this by-the-body-hampered spirit," "the soon-to-be-published, world-influencing work," and the like. Still, it is something when a writer strikes out a path for himself, as Mr. Neuman does in such sketches as "The Forest Child," "The Sins of the Fathers," and "The Second Manhood of Amos Dole."

The author of "Molly Bawn" is entertaining as usual in *A Conquering Heroine*. The young Irish goddess, Bridget O'Neill, is no doubt such a captivating creature that even a cold critic would succumb to her charms; but in the interests of her own sex we are very glad when she marries, and the havoc among the "eligibles" is arrested. She is a vivacious, lovable creature, but she (perhaps unconsciously) plays it very low down upon other girls who have not her natural advantages and charms. All the men who are introduced to her—from proud lords to penniless youths—simply come up to be bowled over like so many ninepins.

Miss Dora Russell's story, *An Evil Reputation*, is full of startling surprises, and reminds us of the French detective novels. The "evil reputation" does not belong to a human being, but to a lonely house on the sea coast, where more than one ghastly tragedy has been enacted. The most exciting of these is related at length. A beautiful young married woman is the victim, but she survives almost unheard-of cruelties to bring retribution upon her guilty husband and his accomplice. All who are fond of sensationalism will find no lack of it in this volume.

In a wholly different vein is *Tyb*, a story of Scottish farm life, which details the love passages in the history of two sisters—Tib and Clova Shiel. There are no incidents out of the common, yet the sketch is extremely interesting, because it is gracefully written, and the fresh country air blows across its pages.

With one of Shakspeare's characters Miss Ellicott might say of *A Big Mistake*, "A poor thing, but mine own." Certainly no one would desire to rob her of the honour of its production. The style is thin and trivial to the last degree, and the two leading characters behave foolishly. Lady Armytage, having failed to become united to the man she loves, joins a sisterhood, and soon dies. Whether we look at the conduct

of her ladyship, or that of Mr. Fenwick, or whether we regard the book as a whole, we are inclined to echo the words of the title, and say "a big mistake."

For the sake of human nature, we trust there are not many fathers like Herbert Ferrol, who treats his daughter—the heroine of *Paid in Full*—with fiendish cruelty. Some of the American experiences related here are almost incredible. Happily the daughter escapes from her father's clutches, and after stirring vicissitudes finds at last a happier fate than the one she had been destined for. The story holds the reader's attention.

G. BARNETT SMITH.

#### SOME VOLUMES OF VERSE.

*A Garden, and Other Poems*. By Richard Francis Towndrow. (Fisher Unwin.) There is a certain charm about these verses that is often absent from work which, from the point of view of art, can claim a far higher place. It arises from their obvious sincerity. They are the unforced expression of moods which at times visit most men, but which few have the gift to record with such a delicate and tender touch. One imagines them written in some country home—a parsonage perhaps—in the intervals of a life of quiet labour, little vexed with care. There are the faults of an amateur: an imperfect sense of rhyme, a tendency to echoes—here of "In Memoriam," there of "Caterina to Camoens"; but the thought is always high, if not deep, and the singing pure and full of melody. Like so many minor poets of the century, Mr. Towndrow is at his best in reproducing effects of natural beauty. There is nothing happier in the volume than "A Pool in a Meadow," of which these are the first two stanzas:—

"Pollard willows guard the place,  
Pond weeds clothe it nearly over,  
Save where, drawing back a space,  
They the clear, black, secret face  
Of the silent pool uncover.

"Round about it tangled bushes,  
Here and there a little parted,  
And beneath them tufts of rushes,  
Where the moor-hen shyly pushes  
Into darkness when upstarted."

Nearly half the poems are in sonnet-form, and of these the most successful are a series devoted to the four seasons in some of their infinitely various phases. It is hard to choose a favourite where so many are good, but, on the whole, we think that this autumnal one, with its jubilant note, pleases us best:—

"The elms are clad in triumph-robos of gold,  
And orchards glowing in autumnal blaze,  
Lifted from earth to heaven through dark'ning  
days,  
Flushed with a flame which they alone behold;  
Gathered and stored, while seasons slowly rolled  
Through that half-cycle, since the first love  
lays  
Of mating birds filled all the wooded ways  
With promise, till the gorse lit up the wold.  
Dear Earth! when Spring's new garments greet  
the sky  
How fair is her awaking—green, beneath  
The snow-fringed blue of April's canopy—  
Still lovely through all growth, till that first  
wreath  
Is turned to gold by true life's alchemy;  
Most glorious in the vestments of her death."

*Love in Earnest*. By J. G. F. Nicholson. (Elliot Stock.) Mr. Nicholson has a fatal gift of fluency. He has collected here no less than

a hundred and nineteen sonnets, besides songs, ballades, and rondeaux. Unfortunately, his sonnets lack that last unanalysable quality of distinction; and sonnets without distinction, especially in a long series, can only be monotonous. Taken by themselves, each is harmless; the sentiments are neatly expressed, the rhythms musical—too musical, indeed: a little ruggedness of expression, if only it came from true thought or intense feeling, would really produce a better effect than this constant languorous beauty. The following is a fair type of the whole fifty which make up the title-poem of the volume:—

"A sad, soft colour in the sunset-skies;  
Dark clouds that drift o'er spaces amber clear  
Above the tree-tops; through the silence drear  
The voice of an ebbing sea that sobs and sighs;  
And on your face, whence all the gladness dies,  
A wistful look that tells of dawning fear,  
A new unwonted whisper at your ear,  
A vague indefinite shadow in your eyes.  
"Oh that my love could chase your care away,  
And drive this first faint sorrow from your breast,  
But the dim future heeds not Love's behest;  
Powerless am I the Unseen to know or stay,  
And yet, throughout Life's long, mysterious day,  
God grant, my darling, that you may have rest!"

The miscellaneous sonnets at the end of the volume, and some, at least, of the lyrical pieces, where the want of strength and concentration is less felt, seem to us much better. But how could Mr. Nicholson venture even a sonnet-sequence on "The Ancient Marinere" with a light heart and no fear for the inevitable comparison?

*Leaves of Memory.* By Elizabeth Cowell. (Seeley.) These poems are mostly written in rapid metres, with a curiously incongruous effect, for the subjects of which they treat are nearly always meditative. They are songs of regret; of regret for death, or for the romance of history, or for the ideals and illusions of earlier years. The authoress is not without some measure of poetic feeling, but her command of technique is entirely inadequate to give it form. More knowledge of the great masterpieces would, one hopes, have made the following lines impossible:—

"'She's overworked,' th' old woman said,  
And slowly shook her snow-white head;  
'Her other grandmother feels it too:  
The poor thing has too much to do.'"

Of course Mrs. Cowell can write better than this. Such poems as "Sunrise in Calcutta," "The Queen's Cross," "The Well of Clisson" reach a far higher level.

*Poems.* By A. G. R. (Chiswick Press.) There is not a thought in this volume which is other than commonplace; hardly a phrase, a rhyme, or an epithet which is not hackneyed. The writer has no feeling for metre, and his lines frequently fail to scan. He is always tedious and often absurd. This would have been rejected by any self-respecting school magazine:—

"The oak may brave the tempest,  
And the ash may love the breeze,  
But I know an humble flower  
That nestled 'neath the trees;  
And the bitter east wind smote it,  
And each fibre shrank and sighed,  
And its little tendrils—blasted—  
Shrivelled up—and so it died."

The next stanza is, if possible, feebler.

"CANTERBURY POETS."—*Songs of Béranger.* Translated into English Verse by William Toynbee. (Walter Scott.) Mr. Toynbee has certainly a happy touch in translation. We think his book might be read through, by a

person who had not read Béranger, without being recognized as a translation in more than half a dozen lines; and this is high praise. Further, he has often caught the lilt and swing of the original refrains—here, for instance, in "The Outcast" (p. 93):

"With fellow-countrymen for foes  
My fathers' spurs were never won,  
They never hailed in France, God knows,  
The hated arms of Albion!  
Nor when the State to ruin's brink  
Was well-nigh brought by Priesthood's guile,  
Were their pens steeped in Treason's ink.  
*Noblesse? Lord love you, I'm Canaille—  
Canaille, sirs, rank Canaille!*"

Very good too, in a graver and less satiric mood, is his version of "An Epicurean's Prayer":

"Love, tho' from thy full harvest field  
Death plucks the golden grain,  
Oh, thaw the heart by grief congealed,  
And kindle them again.  
Against the promptings of despair  
Let thy sweet impulse plead,  
And if the harvest Death must share,  
Cease not to sow the seed!"

All are good—the best, we think, in addition to those we have quoted, are "Off to the Country," "Poniatowski," "My Choice," and, strongest, perhaps, of all, "The Cossack's Song."

#### NOTES AND NEWS.

DURING the past five years, Mr. G. Barnett Smith has been engaged upon an important work, entitled *The History of the English Parliament*, together with an account of the Parliaments of Scotland and Ireland. It extends from the earliest times down to the great extension of the suffrage by the Reform Acts of 1834-5. There are no fewer than seventeen appendices, in the shape of "Constitutional Addenda," dealing with a great number of matters affecting Parliament and the Constitution. The work differs entirely from the many existing constitutional histories treating of the government of England at various periods. It is the first complete, consecutive record of the English Parliament as a legislative institution from the earliest times to the present day. In addition to the Parliamentary journals and official documents, all the constitutional writers of authority upon each epoch have been consulted in its preparation—a fact which will sufficiently testify to the magnitude of the undertaking. The History, which will be illustrated with facsimiles of constitutional documents, will be published by Messrs. Ward, Lock, Bowden & Co., early in October, in two large octavo volumes of nearly 600 pages each.

SIR RICHARD TEMPLE has undertaken to write for the "Rulers of India" series a Life of Thomason, one of the first lieutenant-governors of the North-Western Provinces. Though his name will be looked for in vain in biographical dictionaries, it is still remembered in Northern India as that of the man who stamped his personal character on the system of administration, as Munro did in Madras, and Mountstuart Elphinstone did in Bombay.

MESSRS. LONGMANS will publish in the autumn the autobiography of Sir Henry Parkes, four times prime minister of New South Wales. It will be entitled *Fifty Years in the Making of Australian History*; and will be in two volumes, with portraits.

THE Diplomatic Reminiscences of Lord Augustus Loftus will be issued next week, in two volumes, by Messrs. Cassell & Co.

MR. WILLIAM WATSON is putting together another volume of poems, which will be published later on by Messrs. Macmillan.

THE Rev. John Owen, author of "Evenings with the Skeptics," has in the press a continuation of that work, dealing with the skeptics of the Italian and French renaissance. It will form two volumes, and will be published by Messrs. Swan Sonnenschein & Co.

MR. H. MORSE STEPHENS is well advanced with a third volume of his History of the French Revolution, carrying the work down to the end of the Convention, in 1795.

MR. DAVID NUTT will publish early in the autumn an English translation of the *Atys* of Catullus, by Mr. Grant Allen, with a somewhat elaborate introduction, discussing the cult of Atys in its relation to primitive mythology.

MESSRS. OSGOOD, McILVAINE & Co. will publish very shortly an English translation of Moltke: *His Life and Character*, as sketched in his journals, letters, and autobiographical notes. The volume will be illustrated with portraits, facsimiles of documents, and drawings by Moltke in water-colours and in black and white.

UNDER the title of *Cairo: Sketches of its History, Monuments, and Social Life*, Messrs. J. S. Virtue & Co. will republish in a collected form various articles contributed by Mr. Stanley Lane-Poole to *Picturesque Palestine, Sinai, and Egypt*, to the *Art Journal*, and to other periodicals. The materials have been thoroughly revised and brought up to date, and considerable additions have been made. The work is profusely illustrated, and a final chapter will treat of the results of the English administration of Egypt.

THE success of the sixpenny edition of the Waverley Novels has been such that Messrs. A. & C. Black are encouraged to continue the series by the publication, uniform in size and price, of Scott's Poems in three volumes, of *The Tales of a Grandfather* in three volumes, and of Lockhart's Life (unabridged) in five volumes.

MR. JOHN S. FARMER, who has already issued for private circulation two volumes of his Slang Dictionary, will have a third volume ready for his subscribers in October. The name of Mr. W. E. Henley will now appear with his on the title-page.

MR. ALEXANDER GARDNER, of Paisley, has in the press two new volumes by Mr. Henry Gough, dealing with the mediaeval history of Scotland. One is *The Itinerary of Edward I.* in his Scotch expeditions, 1286-1307, with introductions, notes, and maps; The other is *The Process against the Templars in Scotland, 1309*, from a contemporary MS. in the Bodleian Library, with other documents relating to the Templars in Scotland.

A VOLUME of verse, bearing the title, *Willow and Wattle*, by Mr. Robert Richardson, will be published in October by Mr. John Grant, of Edinburgh. The contents have been selected from poems contributed to British and Colonial magazines and newspapers.

THE fifteenth conference of the Association for the Reform and Codification of the Law of Nations will be held this year at Genoa, from October 5 to 11. The subjects to be discussed are classified under public international law, private international law, and marine law. In the last mentioned section, a resolution will be proposed, to the effect that the York-Antwerp rules of general average, as amended in 1890, be henceforth formally adopted.

MR. J. WELLS, of Wadham College, has printed as a pamphlet (Methuen) a lecture on "The Teaching of History in Schools," which he delivered at the recent University Extension meeting in Oxford. We will only say that the treatment is inspiring and practical throughout.



MR. E. W. B. NICHOLSON has reprinted from the ACADEMY his series of letters on the pedigree of the name "Jack"—but so "recast, augmented, and amended," that even the editor can hardly recognise them. Further research and consideration, however, have not led him to modify his original thesis:

"That the received belief as to the origin of the English forename Jack is quite wrong, and that, instead of being derived from the French Jacques, or any kindred form of that name, it comes from a diminutive of the middle English Johan, i.e., John."

He has added several appendices, in one of which he deals with the forms Jacky and Johnny, while in another he traces back Johan in English to about 1122. A copy of the pamphlet (pp. 35) will be sent to any one who addresses Mr. Nicholson, at the Bodleian Library, Oxford.

#### THE FORTHCOMING MAGAZINES.

THE first number of *Chums*, which will be issued next week by Messrs. Cassell & Co., will contain the commencement of a serial story by Mr. D. H. Parry, entitled "For Glory and Renown"; a story of the sea by Max Pemberton; a chat about Harrow by a Harrow Schoolboy; the first of a series of exciting adventures by "Ulysses"; a paper on "How to train for the Football Season"; particulars of upwards of 500 prizes offered to boys; "Our Reading Club," by "Spectator"; together with an abundance of illustrations.

A NEW serial story, by the author of "The Silence of Dean Maitland," will appear in *Great Thoughts*, beginning with the first weekly number for October.

AN article on "Queen Victoria's Dolls" will appear in the September issue of the *Strand Magazine*, giving illustrations of a large number of dolls dressed by the Queen when a little girl, mostly as historical characters. The dolls were sent from Windsor to be specially photographed for the magazine, and the Queen has been pleased to read and revise the article, and to add notes herself.

AMONG the articles appearing in the September issue of the *Religious Review of Reviews* will be "The Lincoln Judgment and the Privy Council," by Mr. Charles Skinner; "The Duty of the Christian to the Jew," by Dr. R. N. Cust; "The Repeal of the Acts of Uniformity," IL, by the Rev. F. T. Vine, and a paper by the Dean of Gloucester. Canon Fleming's Sandringham sermon, "One that Comforteth the Mourners," will also be given. With this number is started an Australian edition of the review.

#### ORIGINAL VERSE.

##### PURPLE CLEMATIS.

[THE clematis shows that the summer is nearly over; then follows autumn, and after it comes winter, which always reminds me of death—the end of everything.]

In purple splendour drooping,  
The clematis by the gate,  
Is the symbol of summer departing,  
The summer which may not wait.

And autumn, with gifts so precious,  
How soon it passeth away:  
It crowneth the year with sadness—  
It lingers, but may not stay.

Like old age, followeth winter,  
And through its chilly breath  
We dimly see, in a mirror,  
The misty face of death.

To the living spring returneth,  
But what avails to the dead  
That the grass should be green above them,  
The primrose bloom o'er their head?

Is there aught remaineth of knowledge,  
Of hope, of faith, or of love,  
When the winter of death is round us,  
And only a mound above

In some graveyard is left for a token  
That we who once were are not, now  
That ineffable mystic presence  
We call death stooped and kissed our brow?

And we—we arose and followed  
Out into the blackness of night:  
And none whom we left behind us  
May know if the morning light  
Ever breaks on a great hereafter;  
Or if death is the end of life,  
And a dreamless annihilation  
Be the finish of earthly strife.

FLORENCE PEACOCK.

#### OBITUARY.

DR. W. F. SKENE.

WE have to record the death, at the ripe age of eighty-three, of Dr. W. F. Skene, the historian of Celtic Scotland. He died at his residence in Inverleith-road, Edinburgh, on Monday, August 29.

William Forbes Skene was born at Inverie, Kincardineshire, in 1809. His father was that James Skene to whom Scott dedicated, in language of warmest affection, the fourth Canto of "Marmion"; and his mother was a daughter of Sir William Forbes, of Pitsligo, the benefactor and biographer of Beattie. It was by the advice of Scott that Skene was sent, as a young man, to the Highlands to study Gaelic; and it was also on a visit to Abbotsford that his interest was first aroused in Celtic antiquities. He was admitted a Writer to the Signet in 1831, and for many years held an official appointment in the bill chamber of the Court of Session. He was an active member of the antiquarian societies and printing clubs of the North; and on the death of Dr. John Hill Burton in 1881, he was appointed to the coveted office of Historiographer Royal for Scotland.

Though Dr. Skene was not a professed philologist, the critical study of Celtic origins owes as much to him as to any other single man. It is hardly going too far to say that he has brushed aside for ever the cloud of legends that used to envelop early Scottish history. And while disclosing the succession of Celtic tribes in his own country, he has also thrown much light upon the contemporary movements in Ireland, England, and Wales. Thanks to him, no visitor to Edinburgh has now any difficulty in recognising that Arthur was an eponymous hero of the Lothians, at least as much as of Cornwall. If his views with regard to the ethnic affinities of the Picts are not universally accepted, they are at any rate based upon rational grounds.

Skene's first work was *The Highlanders of Scotland: their Origin, History and Antiquities* (1837). After that he devoted himself for many years to a patient study of all the extant materials for early Celtic history, so that he did not publish any more until 1862. Then followed, in pretty quick succession, editions of the Dean of Lismore's Book, the Four Ancient Books of Wales, Fordun's Chronicle, &c. He was now ready to write his *magnum opus*—*Celtic Scotland: A History of Alban*—which came out, in three volumes, between 1876 and 1880, and of which a new edition has recently appeared. The first volume deals with the ethnology and civil history of the different races which occupied Scotland in early times;

the second, with the Celtic Church and its influence on the language and culture of the people; the third is devoted to an examination of the social condition of the people, and especially of their land tenures, down to the extinction of the clan system in the Highlands. It remains to add that Dr. Skene's last work was a *Gospel History for the Young*: being Lessons on the Life of Christ, in three volumes (1883-84).

#### MAGAZINES AND REVIEWS.

RECENT issues of the *Revista Contemporanea* are particularly rich in details of Spanish bibliography. In the numbers for July 15, 30, August 15, 30, D. César Moreno Garcia has a series of articles not yet concluded, entitled "La Historia literaria en España," treating in chronological order of all works that have been written on Spanish literature. In the numbers for August 15, 30, a pseudonymous writer, Maxiriath, contributes articles on Spanish pseudonyms, giving first an alphabetical list of the true names, with the pseudonym opposite, and in the following number an alphabetical list of the pseudonyms, with the true name opposite, and the date of the century. Though incomplete, inasmuch as the titles of the works to which these pseudonyms are attached are not given, these lists will be of great service to foreign students, who are often at a loss to identify Spanish pseudonymous writers. Another useful article in the number for August 30 is "La Ultima Estadística de la Prensa Española," by D. J. Criado y Domínguez, giving an account of the publications of the periodical press in Spain. "El Regionalismo en Galicia," by D. Leopoldo Pedreira, still in progress, has some details about modern Gallegan literature.

#### THE COMING PUBLISHING SEASON.

##### CASSELL & COMPANY'S LIST.

"THE Dawn of Astronomy," by Norman Lockyer, illustrated; "The Diplomatic Reminiscences of Lord Augustus Loftus, 1837-1862," with portrait, in two vols.; "Diary of the Salisbury Parliament," by H. W. Lucy, illustrated by Harry Furniss; "King Henry VIII.," with a series of photogravures from drawings by Sir James Linton, the text printed in red and black on hand-made paper, with introduction by Prof. Dowden; "A Vision of Saints," by Lewis Morris, an *édition de luxe*, uniform with the illustrated edition of "The Epic of Hades," with twenty full-page illustrations from the old masters and from contemporary portraits; "Dante's Inferno," illustrated by Gustave Doré, with introduction by A. J. Butler; "The Career of Columbus," by Charles Elton; "The Medicine Lady," by L. T. Meade, in three vols.; "The Snare of the Fowler," by Mrs. Alexander, in 3 vols.; new and cheaper editions of "Cassell's International Series of Copyright Novels," by English, American, and Continental authors:—"The Little Minister," by J. M. Barrie; "Sybil Knox, or Home Again:" a Story of To-day, by Edward E. Hale; "The Story of Francis Cludde," by Stanley J. Weyman; "The Faith Doctor," by Dr. Edward Eggleston; "Dr. Dumány's Wife," by Maurus Jókai, translated from the Hungarian by F. Steinitz; "Out of the Jaws of Death," by Frank Barrett, 3 vols.; "The New Ohio:" a Story of East and West, by Edward Everett Hale; "Leona," by Mrs. Molesworth; "A Blot of Ink," translated from the French of René Bazin by Q. and Paul M. Francke; "Fairway Island," by Horace Hutchinson, with four full-page plates; "The Beach of Falesá and The Bottle Imp," by Robert Louis Stevenson; "O'Driscoll's Weird and other Stories," by

A. Werner; "The Reputation of George Saxon, and other Stories," by Morley Roberts; "Maggie Steele's Diary," by E. A. Dillwyn; "Playthings and Parodies," short stories by Barry Pain; "The Lady's Dressing-room," translated from the French of Baroness Staffe by Lady Colin Campbell; "The Perfect Gentleman," by the Rev. Dr. A. Smythe-Palmer; "The Successful Life: A Book for Young Men Commencing Business," containing counsel, instruction, comfort, by an Elder Brother; "Football: the Rugby Union Game," edited by Rev. F. Marshall, assisted by all the chief authorities on the game, with numerous illustrations; "The Breech-Loader, and How to Use It," by W. W. Greener; "Beetles, Butterflies, Moths, and other Insects," with twelve coloured plates from "Der Insekten Sammler"; "The Art of Making and Using Sketches," from the French of Prof. G. Fraipont, by Clara Bell, with fifty illustrations from drawings by the author; "New Light on the Bible and the Holy Land," by B. T. A. Evetts, illustrated; "Cassell's New Biographical Dictionary," containing memoirs of the most eminent men and women of all ages and countries; "Cassell's English Dictionary," giving definitions of more than 100,000 words and phrases, cheap edition; "Mme. Henriette Ronner," the popular painter of cat life and cat character, containing a series of illustrations, the text by M. H. Spielmann; "Rivers of the East Coast," descriptive, historical, pictorial, with numerous engravings, popular edition; "Historic Houses of the United Kingdom," profusely illustrated, with contributions by Prof. Bonney, William Senior, Aaron Watson, Charles Edwardes, Harold Lewis, and others; "The Magazine of Art," yearly volume for 1892, vol. xv., with 12 etchings, photogravures, &c., and about four hundred illustrations from original drawings; "European Pictures of the Year," being the foreign art supplement to the "Magazine of Art"; "The World of Romance," with new illustrations; "English Writers," an attempt towards a history of English literature, by Henry Morley, vol. ix., "Spenser and His Time"; Series III. of "The Cabinet Portrait Gallery," containing 36 photographs of men and women of the day, from photographs by Messrs. W. and D. Downey, with biographical sketches; popular edition of "The Doré Bible," with 200 full-page illustrations by Gustave Doré; "Shaftesbury, K.G., The Seventh Earl of," the Life and Work of, by Edwin Hodder, illustrated, cheap edition; "The Bible Student in the British Museum," by the Rev. J. G. Kitchin, new and revised edition; "Paddles and Politics down the Danube," by Poulteney Bigelow, with illustrations by the author; "Bashful Fifteen," by L. T. Meade, with 8 full-page illustrations; "Bob Lovell's Career," a Story of American Railway Life, by Edward S. Ellis. New illustrated books for the little ones.—"Firelight Stories," by Maggie Browne; "Sunlight and Shade," by Sam Browne; "Rub-a-dub Tales," by Maggie Browne; "Fine Feathers and Fluffy Fur," by Aunt Ethel; "A Bundle of Tales," by Maggie Browne, Sam Browne, and Aunt Ethel, illustrated; vol. i. of "The Story of Africa and its Explorers," by Dr. Robert Brown, with numerous illustrations; vol. v. of the new and revised edition of "Cassell's History of England," with new illustrations specially executed for this edition, the text carefully revised throughout; vol. iii. of "Cassell's Storehouse of General Information," illustrated with wood engravings and with maps and coloured plates; "Cassell's New Latin Dictionary" (Latin-English and English-Latin), thoroughly revised and corrected, and in part rewritten by J. R. V. Marchant and J. F.

Charles; second year of issue of "The Year-Book of Science," edited by Prof. Bonney; "Peep of Day: An Old Friend in a New Dress," illustrated; "Fairy Tales in other Lands," by Julia Goddard, illustrated; "The Sunday Scrap-Book," containing several hundred Scripture stories in pictures. Cheap editions of popular volumes for young people, with eight full-page illustrations in each.—"In Quest of Gold: or, Under the Whanga Falls," by Alfred St. Johnston; "On Board the *Emeralda*; or, Martin Leigh's Log," by John C. Hutcheson; "The Romance of Invention: Vignettes from the Annals of Industry and Science," by James Burnley.

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*Science.*—"Text-Book of Embryology: Man and Mammals," by Dr. Oscar Hertwig, of Berlin, translated and edited from the third German Edition by Prof. E. L. Mark, of Harvard, illustrated; "Text-Book of Embryology: Invertebrates," by Drs. Korschelt and Heider, of Berlin, translated and edited by Prof. E. L. Mark and Dr. W. M. Woodworth, illustrated; "Text-Book of Comparative Geology," adapted from the work of Prof. Kayser, of Marburg, by Philip Lake, illustrated; "Text-Book of Palaeontology for Zoological Students," by Theodore T. Groom, of the Yorkshire College, Leeds, illustrated; "Text-Book of Petrology," by Dr. F. H. Hatch, of the Geological Survey, a revised and enlarged edition of "An Introduction to the Study of Petrology," with eighty-six illustrations; "Handbook of Systematic Botany," by Prof. E. Warming, of Stockholm, translated and edited by M. C. Potter, illustrated; "Practical Bacteriology," by Dr. Migula, translated and edited by Dr. H. J. Campbell; "The Geographical Distribution of Disease in England and Wales," by Dr. Alfred Haviland, with several coloured maps; "A Treatise on Public Hygiene and its Applications in different European Countries," by Dr. Albert Palmberg, translated, and the English portion edited and revised, by Dr. Arthur Newsholme, illustrated; "The Photographer's Pocket-Book," by Dr. E. Vogel, translated by E. C. Conrad, illustrated; "The Recrudescence of Leprosy and the Report of the Leprosy Commission," by William Tebb; "Roaring in Horses: Its Pathology and Treatment," by P. J. Cadiot, translated by Thomas J. Watt Dollar; "Introductory Science Text-Books": Additions—"Zoology," by B. Lindsay; "The Amphioxus," by Dr. B. Hatschek and James Tuckey; "Geology," by Edward B. Aveling; "Physiological Psychology," by Prof. Th. Ziehen, adapted by Dr. Otto Beyer and C. C. Vanhew, with 21 illustrations; "Biology," by Dr. H. J. Campbell; "Young Collector Series": Additions—"Flowering Plants," by James Britten; "Grasses," by W. Hutchinson; "Fishes," by the Rev. H. C. Macpherson; "Mammalia," by the Rev. H. C. Macpherson.

*Belles Lettres, History, &c.*—"History of South Africa: 1834-1848," by George McCall Theal, forming Vol. IV. of the Consolidated History, with seven maps; "Esquemelin's Buccaneers of America," a reprint of the very

scarce edition of 1684, with facsimile reproductions of all the portraits, plates, and maps, edited by Henry Powell; "Greek Constitutional Antiquities," by Dr. Gilbert, translated by E. Nicklin; "The Industrial Arts of the Anglo-Saxons," by Baron J. de Baye, translated by T. B. Harbottle, with seventeen steel plates and a few woodcuts in the text; "Preferences in Art Life and Literature," by Harry Quilter, with illustrations; "The Story of Kaspar Hauser," by Elizabeth E. Evans, with a portrait; "Sketches of Life and Character in Hungary," by Margaret Fletcher, with illustrations by Rose Le Queune; "From Adam's Peak to Elephanta (Ceylon and India)," by Edward Carpenter, with illustrations; "A Concordance to the Poetical Works of Milton," by Dr. John Bradshaw; "A Cyclopaedia of Military Science," by Captain C. N. Watts; "A Browning Primer," by E. P. Defries, uniform with "Selections from Browning's Poetry"; "Standard Authors Series": Additions—"The Diary and Letters of Madame d'Arblay," in 4 vols.; "The Letters and Works of Lady Mary Wortley Montagu," in 2 vols.; "The Life of Beau Brummel," by Captain Jesse, in 2 vols.; "Dilettante Library": Additions—"Browning and Whitman": a Study in Democracy, by Oscar L. Triggs; "Victor Hugo," by J. Pringle Nichol; "The Greek Comic Poets," translated by the late F. A. Paley, with the texts.

*Social Economics.*—"History of the Landed Interest," by R. M. Garnier; "Social Science Series": Additions—"Illegitimacy, and the Influence of Seasons on Conduct," by Dr. Albert Leffingwell, second edition; "Catholic Socialism," by Dr. Nitti; "University Extension," by Dr. M. E. Sadler; "Socialism: Scientific and Utopian," by Frederick Engels; "The Elements of Social Economy," by Yves Guyot; "The Progress and Prospects of Political Economy," by Prof. J. K. Ingram; "The Elements of Socialism," by Prof. R. T. Ely; "The Rights of Women," by M. Ostrogorski; "The Ethic of Usury and Interest," by W. Blissard; "The Labour Church Movement," by John Trevor; "Land Nationalisation," by Alfred Russel Wallace; "Social Peace: Schultz-Gaevernitz," edited by Graham Wallas; "Ferdinand Lassalle," by Edward Bernstein, translated by Eleanor Marx Aveling; "The Labour Party in New South Wales: A History of its Formation and Legislative Career," by Thomas B. Roydhouse and H. J. Taperell, with a portrait of Sir George Grey.

*Educational.*—"Empire and Papacy in the Middle Ages," A Text-book of Medieval History for use in Schools, by Alice D. Greenwood, with maps; "An Anglo-Saxon Reader," with Notes and Glossary, by Prof. James W. Bright of Johns Hopkins; "A Short History of Pedagogy," by Prof. W. Rein, translated by C. C. Van Liew; "How Gertrude Teaches Her Children," by J. H. Pestalozzi, edited by E. Cooke; "A Manual of Roman Law," by D. Chamier; "A German Exercise Book," by A. Sonnenschein; "Parallel Grammar Series": Additions—"Spanish Grammar," by H. B. Clarke; "Spanish Reader and Writer," by H. B. Clarke; "Greek Grammar" (Accidence), by Prof. Sonnenschein; School Authors: "Die Vierzehn Nothelfer," by Wilhelm Heinrich Riehl, edited by Russell E. Macnaghten; "Short Stories," by Robert Reinich, edited by James Cobille; "Cicero pro Milone," edited by W. Yorke Fausset; "Cicero pro Lege Manilia," edited by the Rev. J. Hunter Smith; "Select Readings in French Prose and Verse," by V. Oger.

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Young, with four full-page and numerous text illustrations by W. Parkinson; "Heroes and Heroines for Home Readers," by Frances E. Cooke.

## SELECTED FOREIGN BOOKS.

## GENERAL LITERATURE.

- BARRAL, G. La Connaissance de la Mer. Paris: Fischbacher. 4 fr. 50 c.  
 BAYE, le Baron J. de. Le Trésor de Szilagay-Somlyo (Transylvanie). Paris: Nilsson. 8 fr.  
 SAINT-DENYS, Hervé de. Six Nouvelles nouvelles, traduites du chinois. Paris: Maisonneuve. 5 fr.  
 SCHÖNEN, G. Die klinischen Studienstiftungen, erläutert. Köln: M. du Mont-Schauberg. 16 M.  
 TAUMELET, C. L'Algérie légendaire. Paris: Challamel. 4 fr.

## THEOLOGY.

- BEYSCHLAG, W. Neutestamentliche Theologie. 2. Bd. Halle: Strien. 10 M.  
 PETERS, N. Die Prophetie Obadja, untersucht u. erklärt. Paderborn: Schöningh. 2 M.  
 STEINMEYER, F. L. Beiträge zum Verständnis d. Johannischen Evangeliums. VII. Die Rede Jesu in der Schule zu Capernaum. Berlin: Wiegandt. 1 M. 80 Pf.  
 TORELLI, A. Sul Cantico dei Cantici. Naples: Detken. 10 fr.

## HISTORY, ETC.

- DAMADE, L. Histoire chantée de la première République, 1789 à 1799. Paris: Schmidt. 5 fr.  
 D'AMONVILLE, Le Capitaine. Les Cuirassiers du Roy: le 8<sup>e</sup> Cuirassiers (1638-1892). Paris: Lahure. 10 fr.  
 FONTES rerum Austriacarum. 2. Abth. 47. Bd. 1. Hälfte. Die Reise d. Papstes Pius VI. nach Wien. Von H. Schlitter. Leipzig: Freytag. 4 M. 80 Pf.  
 KNOB, G. C. Die Stifterherren v. St. Thomas zu Straßburg (1518-1548). Straßburg: Schmidt. 1 M. 50 Pf.  
 KRALL, J. Die etruskischen Mumienbinden d. Agrarier National-Museums. Leipzig: Freytag. 8 M.  
 MOLTKE, Graf E. v. Gesammelte Schriften u. Denkwürdigkeiten. 5. Bd. Berlin: Mittler. 5 M.  
 REGEL, M. Christiana II. v. Anhalt-Gesandtschaftsreise nach Savoyen (1617). Dessau: Baumann. 1 M.  
 REINDLE, W. Dr. Wenzeslaus Linck aus Colditz 1483-1547. 1. Th. Bis zur reformator. Thätigkeit in Altenburg. Marburg: Ehrhardt. 4 M. 50 Pf.  
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 UNTERSUCHUNGEN zur deutschen Staats- u. Rechtsgeschichte. 40. Bd. Die Beziehungen d. Papstthum zum fränkischen Staats- u. Kirchenrecht unter den Karolingern. Breslau: Koebner. 8 M.  
 WERNKA, D. Bukowinas Entstehen u. Aufblühen. 1. Thl. 1772-1775. Leipzig: Freytag. 5 M.  
 ZANOWEINSTEIN, K. Die Wappen, Helmschilder u. Standarten der grossen Heidelberger Liederhandschrift (Manesse-Codex). 5. Lfg. Heidelberg: Siebert. 7 M. 50 Pf.  
 ZIMMERMANN, F., u. C. Werner. Urkundenbuch zur Geschichte der Deutschen in Siebenbürgen. 1. Bd. 1191-1342. Hermannstadt: Michaelis. 20 M.

## PHYSICAL SCIENCE AND PHILOSOPHY.

- ABHANDLUNGEN zur Geschichte der Mathematik. 6. Hft. Leipzig: Teubner. 5 M.  
 BRAUER, A. Ueb. das Ei v. Branchipus Grubii v. Dyp. von der Bildung bis zur Ablage. Berlin: Reimer. 4 M. 80 Pf.  
 HEIM, Les Diptérocarpées. Paris: Soc. des Editions Scientifiques. 15 fr.  
 HUBNER, Th. Fauna germanica. Hemiptera heteroptera. 2. Hft. Berlin: Friedländer. 3 M.  
 KRAZER, A., u. F. PRYM. Neue Grundlagen e. Theorie der allgemeinen Thetafunktionen. Leipzig: Teubner. 7 M. 20 Pf.  
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 SCHWENDELER, S., u. G. KRAEPE. Untersuch. üb. die Orientierungssinn der Blätter u. Blüten. Berlin: Reimer. 6 M. 30 Pf.  
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 GONGORRIP, J. R. P. F. Hhikajat Kalila dan Dawins: Sammlung Maleischer Erzählungen. Leiden: Sijthoff. 6 M. 50 Pf.  
 GRUBENHUT, L. Kritische Untersuchung J. Midrasch Kohelet Rabba. 1. Thl. Frankfurt-a.-M.: Kauffmann. 1 M. 30 Pf.  
 HERONIDAS mimiami. Accedunt Phoeniciae Coronistae Mattii mimiamorum fragmenta. Ed. O. Crusius. Leipzig: Teubner. 2 M. 40 Pf.  
 HESS, J. J. Der griechische Papyrus v. London. Einleitg., Text u. demotisch-deutsches Glossar. Freiburg (Schweiz): Friesenhahn. 30 M.  
 HOMMEL, F. Aufsätze u. Abhandlungen arabistisch-semitologischen Inhalts. 1. Hälfte. 8 M. Der babylonische Ursprung der ägyptischen Kultur, nachgewiesen. 5 M. München: Franz.  
 MÜLLER, D. H. Die Recensionen u. Versionen d. Eldad had-Düni. Leipzig: Freytag. 4 M. 40 Pf.  
 PRAGNONI artis veterinariae quae extant recensuit etc. M. Ihm. Leipzig: Teubner. 2 M. 40 Pf.  
 PERLWITZ, W. Etymologisches Wörterbuch der griechischen Sprache m. besond. Berücksicht. d. Neuhochdeutschen u. e. deutschen Wörterverzeichnis. Göttingen: Vandenhoeck. 8 M.

## CORRESPONDENCE.

## THE CRYPTOGRAM IN THE CAMBRIDGE JUVENUS.

Paramé, Ile et Vilaine: Sept. 2, 1892.

On the upper margin of p. 67 of an eighth or ninth century codex of Juvenius, written in a British hand, preserved in the University Library, Cambridge, and marked Ff. 4. 42, are the following three lines, here transcribed from a photograph:

FEIβElaaθaK 1E1K5:11TH 1E1E1H 1E1E1E1  
 HEF 1: :  
 1aE1E1E1E1C 515 1E1E1E1E1H 1E1E1E1E1E1C  
 1E1E1E1E1E1C 1E1E1E1E1E1C 1E1E1E1E1E1C  
 1E1E1E1E1E1C

Correcting the inaccurate copy printed in the *Transactions* of the Philological Society (1860-61, p. 221), and in Kuhn u. Schleicher's *Beiträge* (iv. 407), and applying the key published in the *ACADEMY* for July 23, 1892, p. 71, Miss Olwen Rhys and her father, Prof. Rhys, deciphered these lines thus:

"Cemelliauc prudens prospiter hec . . .  
 leniter Deum fratres firmiter orate pro me . . .  
 mter."

Prof. Rhys remarks in a letter dated July 23, 1892, "that the whole runs in four lines, making a sort of englyn of the old fashion:

Cemelliauc prudens prospiter  
 Hec (scriptit? scripti?) leniter.  
 Deum, fratres, firmiter  
 Orate pro me (pre)m[i]ter."

He adds: "Who Cemelliauc was I do not know, unless he was our Cemelliauc of the *Liber Landavensis*, who died Bishop of Llandaff in 927."

WHITLEY STOKES.

## SAINTS AND SEQUENCES.

Bardwell Rectory, Suffolk: Aug. 27, 1892.

1. When I was in Cambridge a few days ago, Mr. James, of King's College, called my attention to a MS. (ADD. 3041), of the existence of which all persons interested in the obscurer points of English and Celtic hagiology should be made aware.

It is a voluminous early seventeenth-century collection of the Lives of English, Scottish, and Irish saints, with a complete Kalendar and Index. It seems to contain information not to be found elsewhere, though no doubt some of its biographies are merely translations or reproductions of John of Tynemouth, Capgrave, and some later English martyrologies.

The following entries in the Kalendar may be taken as specimens of curious information:

ffebuari 4. St. Aldat or Eldad b. con.  
 May 17. Trans[lation] of 3 of the 11000 vir[gins] from Colan to Elnonafehangell.  
 Juli 20. St. Arild v. et. m. St. Joseph of Aramathia.

Juli 27. St. Joseph of Aramathia, &c., &c.

On the lower margin of August this note occurs:

"Lammas as sum thinko takes name of lyen a frenc worde signifying a bande, others of lames used to be offred on y<sup>e</sup> daye in some churches and namely in yorke."

2. Possessors of Julian's Dictionary of Hymnology and of Weale's *Analecta Liturgica* may be glad to take note of this small correction. A Sequence entered in the former as "Viae plebs etherea," and in the latter as "Ulae plebs etherea" (the latter word being supposed to be the first word of the Sequence), really commences "Aulae plebs etherea"; the capital A has been accidentally omitted by the rubricator. The same is the case with a capital P in the line immediately above it in the C. C. C. C. Winchester Tropary MS. No. 473, fol. 133 b.

F. E. WARREN.

## THE OBI OF ST. COLUMBA.

Youghal: August 31, 1892.

With reference to the year of St. Columba's death, "the choice," in the words of Dr. Reeves (*Adamnan*, p. 312), "lies between 596 and 597." In the current number of the *English Historical Review*, Mr. Alfred Anscombe essays to establish that the date was 580. His proof is as follows. According to three native authorities, the saint died on Whitsunday, June 9. Born in the sixth century, he was in his 76th year at his death, which consequently took place in 580.

"This year agrees in every particular with the requirements of the problem; the Dominical of June is F, its ninth day was Sunday, that day was Pentecost."

No doubt, in accordance with the Alexandrine Computation, whereby Easter was celebrated from the 15th to the 21st of the moon, Pentecost fell upon June 9 in 580. But we learn from Bishop Colman (*Bede*, H. E. III. 25) that Columba and his successors kept Easter from the 14th to the 20th of the moon. Hence it lies upon Mr. Anscombe to prove that Whitsunday in 580 fell upon June 9, according to the Computus followed in Iona. Until this is done, his conclusion remains "a nebulous hypothesis."

Meanwhile, it may be of interest to note a few more of Mr. Anscombe's statements. "The compiler or continuator of the *Annals of Ulster*," he informs us, was "Senait mac Manus." This is to take the Piraeus for a man! Senait mic Maghnusa is an island in Lough Erne, of which Charles Mac Guire, the compiler of the *Annals of Ulster*, was dean.

"This annalist ['Senait mac Manus'] accepted [1] the year 597 (he writes 595 [2]), but is habitually two years higher than the date he intends to fix [3] for St. Columba's obit, and rendered the whole chronology of the century subservient to that date [4]."

These four important assertions Mr. Anscombe will doubtless in due time supplement by proof. In connexion herewith, he will do good service likewise in giving his grounds for equating A.D. 507 of the *Innisfallen Annals* with A.D. 509, and the Passion year 405 of Nennius with A.D. 433.

"An. Ult. [563] Kal. Jan. 2 f., 1. 21, A.D. dlxii. The correct description of the year 563 is Kal. Jan. 2 feria, Solar Cycle 12. The *Annals of Ulster* have 1. 21 by mistake; eleven years lower [574] they give the correct figures, 1. 23 namely."

Though I have devoted some attention to the subject, these remarkable results, I am free to confess, are new to me. They were apparently obtained by the formula for finding the Vulgar Soli-cyclic number of a given A.D. year: (563+9) ÷ 28 leaves 12; (574+9) ÷ 28 leaves 23.

Two difficulties (capable, no doubt, of solution by the discoverer) suggest themselves. In the first place, what does 1. stand for in the annual signatures throughout the *Annals*? Secondly, A.D. 504 (Mr. Anscombe's natal year of St. Columba) "is the 9th of the Solar Cycle, and its dominicals are DC." Quite so; but, here and elsewhere, "Senait mac Manus" perversely gives 1. 29—a number not contained in the Solar Cycle of 28!

Finally, Dr. Reeves, having quoted from an Irish Life that St. Columba was born on December 7, Thursday, writes:

"This will give the choice of 517 and 523 for his birth: for, December 7 is e, therefore, it being Thursday, A. is the Sunday letter, which belongs to the above years" (*Adamnan*, p. lxxix.).

But Mr. Anscombe is of a different opinion.

"I consider," he says, "that it is the Kalends of the year that are indicated rather than the day of the week on which St. Columba was born."

The original (not given in its entirety by Dr. Reeves) is, however, very precise.

I sept Id Decimbr tra  
ar ai lathi mis grene  
rogénir : Dárdain dino  
ar ai lathi uilmaine.  
*Lebar Brecc*, p. 31a, ll.  
49-50.

Now, on the seventh of  
the Ides of December,  
on the day of the solar  
month was he born; [on]  
Thursday indeed on the  
day of the week.

With this statement before us, we may be pardoned for hesitating to accept the dictum of Mr. Anscombe that Thursday meant January 1, not December 7.

B. MACCARTHY.

## SCIENCE.

THE HISTORY OF THE SELJUK TURKS.

*Histoire des Seldjoukides de l'Asie Mineure.*  
Texte Turc, publié d'après les MSS. de  
Leide et de Paris. Par M. Th. Houtsma.  
(Leiden: Brill.)

THE present publication of Prof. Houtsma forms the third volume of his Oriental texts recording the history of the Seljukides; the two previous volumes contained a Persian account of the Seljuks of Kerman and an Arab chronicle of Imadeddin giving the history of the Seljuks of Iran. The book before us was originally written in Persian by a certain Ibn Bibi, as we learn from the information given by M. Schefer in the *Recueil de Textes et de Traductions*, published by the Professors of the Ecole des Langues Orientales Vivantes. It is therefore a Turkish translation of the Persian original (now unhappily lost) that we have to deal with; and since the name of the translator is unknown, it is only through his mentioning the Sultan Murad II. in the customary benediction of the prefatory remarks that we can guess his date—namely, the first half of the fifteenth century. This coincides exactly with the linguistic character of the text, the wording of which bears a striking resemblance to the Turkish dialect in which the tales known as "El feredj baad osh shiddet" are written. The latter, dating from A.H. 854 (A.D. 1451), forms, so to say, the connecting link between the Seljukian dialect of the poem in the *Rebabnameh* and the Ottoman language which came into use after the conquest of Constantinople; and although the language used by the translator of the history of the Seljukides is less original in its grammatical forms than are the tales, it is nevertheless highly interesting to the student of dialects, and it will render an essential service to the scholar engaged in the historical development of the Ottoman Turkish. So much about the linguistic value of the publication of Prof. Houtsma.

As regards its historical value, we have only to mention that Mirkhond's *Rauzat es Sefa* devotes only a few scanty remarks to the events which are here narrated with minute detail in a volume of 328 pages; and considering that this portion of the history of the Seljukides of Asia Minor is closely connected with that of the Byzantine empire, there is no exaggeration in asserting that the present text is indispensable to the general historian. It is, therefore, highly desirable that its contents should be made accessible to those who are not Oriental scholars. The period covered extends from

1192 to about 1225 A.D.—namely, from the death of Kilij-Arslan to the reign of Ala-ed-din Keikubad. The chief subject is the wars which the sons of Kilij-Arslan waged for the crown of their father; but considerable light is also thrown upon the last Crusade, as well as upon the history of Byzantium and of Armenia, showing the enfeebled condition of these kingdoms before the Ottoman-Turks, the inheritors of the Seljukides, succeeded to power.

Of course this is only the first portion of the entire work, for the editor says:

"Le reste de l'ouvrage suivra plus tard, accompagné d'une préface dans laquelle je traiterai plus amplement diverses questions qui se rapportent à l'auteur, à son ouvrage et à mon édition."

We might have deferred our notice of this publication till then, but various reasons have induced us to draw the attention of Orientalists at once to the labours of the Dutch scholar. First, we would point to the difference in style and conception between the present work and those of later Persian and Turkish historians, such as Edrisi, Saadeddin, and others. The fanatical outbursts of hatred and contempt against Christians, which disfigure the writings of later authors, are rarely to be met with in the present publication, which goes as far as to quote Greek words in a rather queer transcription—to which an Ottoman writer would never have condescended. Thus the editor has correctly discovered the following formula of a Christian oath:—*εἰς τὴν πίστιν μετὰ χριστοῦ μετὰ παναγίας*, certainly a much happier decipherment than that of the Greek poem in the *Rebabnameh*, which still awaits full explanation. We find a tournament between a Seljukian prince and a European knight described in fairly impartial language; and not less striking to the scholar acquainted with the style of Ottoman historians of a later age is the decorum with which the emperor of Byzantium is mentioned.

Apart from its linguistic and historical value, the publication of Prof. Houtsma abounds in information of ethnographical importance. In the details given about dress, arms, and mode of fighting, we easily recognise manners and customs that prevail to-day among the Turkomans. It is certainly strange that the nomadic warriors of the Steppes should have been able to retain so many features of their former life amid their Greek, Armenian, and Arab neighbours. If their pristine vigour has suffered some essential changes, this has resulted from their adoption of luxury and the extravagant use of wine, both alike borrowed from the manners of Byzantium. A hundred years later we find the Osmanlis already imbued with many customs of Greek origin, and it is only their military spirit which has remained unimpaired up to the present day.

In a word, the History of the Seljukides of Asia Minor, as given in the publication before us, is a rich mine of information regarding the early history of the Turks, and the services rendered by Prof. Houtsma in rendering it accessible cannot be too highly valued.

A. VAMBERY.

## CURRENT SCIENTIFIC LITERATURE.

*Moral Teachings of Science.* By Arabella B. Buckley (Mrs. Fisher). (Stanford.) Those who are acquainted with the earlier works of this authoress will not need to be assured of her ability to deal with what forms the subject of her latest book. Of course it is by no means a novel one, but the treatment which it receives at Mrs. Fisher's hands is marked by an accuracy of statement and a knowledge of natural science which no merely popular writer has at command. Her language is singularly simple and perspicuous, and she is not content with only pointing out the confirmations which the sanctions of morality derive from the conclusions of science. She does not hesitate to accept all the inferences which may legitimately be deduced from any argument, even though they may be somewhat startling. Thus, having shown that life is an ever active force working from the lowest to the highest form, and in itself indestructible, she does not dismiss with a word the suggestion that all living existences must therefore continue after physical death has taken place. Life, being the cause and not the consequence of organisation, does not depend upon it for a continued existence, and would seem to be unaffected by the dissolution of the structure through which it has worked. Her answer is that there is room enough in the universe for all grades of the living principle, and that, as suffering and struggle have existed from the beginning, annihilation in all sentient beings would leave an unjust balance. We can thoroughly recommend Mrs. Fisher's book to young but thoughtful readers, and we cannot dismiss it without a special word of commendation for the excellence of its paper and print.

*A Cyclopaedia of Nature's Teachings.* With an Introduction by H. Macmillan. (Elliot Stock.) The intention of these selected chapters on nature is to render the inner meaning of natural phenomena useful to divines and religious teachers. A compilation of this character, even when it runs to 550 pages with double columns, must needs disappoint readers. One will expect some fine passage which is dear to memory, and be annoyed at its omission; another will search its pages for natural imagery wherewith to deck a dull moral subject, and be equally vexed at finding nothing which exactly suits. Dr. Macmillan's selections are slightly common-place, diversified with a good many purple patches from Mr. Ruskin, Vernon Lee, and the like. Each is headed by a short moral or religious aphorism; but when "Skyey Influences" is prefaced by the statement, "Everyone is more or less affected by the conditions of the atmosphere," it is difficult to learn much from a dogma which, like Dr. Johnson, we entirely disbelieve. Nor does there seem much novel truth in the preface of a few paragraphs on "Nature and Truth," "Nature ministers to Revelation." A long extract from one of Mr. William Black's novels, including the "moonlit heavens," the "lapping waves," the "rugs and shawls brought on deck," suggests that the book may be used advantageously as a volume of elegant extracts. Such authorities as "Sarah Smiley," "Selected," "Chambers' Journal," "Family Treasury," and "Laura L. McLauchlan Backler," scarcely commend themselves to those who would put the book to its original use. A stupid printer's error, "The pretty cobwebs we have spun," defaces a passage from *In Memoriam*. Yet much industry has been spent in this compilation, and it is furnished with excellent indices. From the nature of the case it is far from being exhaustive. Thus, a reference to carefulness, patience, gratitude, pride, mercy, proves in each case abortive. It may, however, be serviceable



to some after the mechanical fashion of a Gradus. Most men will prefer their own memories and commonplace books.

*Selections from the Correspondence of Dr. George Johnston.* Arranged by Mrs. Barwell-Carter. Edited by James Hardy, LL.D. (Edinburgh: David Douglas.) Dr. Johnston lived and died (in 1855) as a country doctor at Berwick-on-Tweed. His life was absolutely uneventful, but his intellectual qualities and general amiability secured him a large circle of correspondents on natural history, of which he was ever an earnest student. He wrote a Flora of his town, an excellent History of British Zoophytes and of Sponges, and had much to do with the establishment of the Ray Society. All this devotion to science, however, and even the possession of a warm heart and much genial feeling, does not necessarily imply the power of writing bright and characteristic letters. As a matter of fact, Dr. Johnston's correspondence is dull, business-like, and uniform to a degree. It is, therefore, a mistake to have printed 500 octavo pages of it; fifty would have given the measure of the writer and not have terrified the reader. The letters deal mainly with arrangements for printing and questions on the lesser known zoophytes. Even a professed biologist is shy of remarks on *Plustra Peuchii*, *Beania mirabilis*, or *Doris tuberculata*, succeeding each other with more or less regularity through so great a number of pages, and it may be feared that the "general reader" will at once pronounce over it Rob Roy's anathema on the Statutes and their shelves. It is really curious to note how absorbing a particular line of study can become, and how seldom in certain minds it permits the sympathies a wider range. Fancy, unexpected turns of thought, humour, poetry are conspicuously absent from these letters. But they show extreme enthusiasm and the perseverance of a lifetime in collecting and arranging plant-insects, and no one will grudge Dr. Johnston the certain meed of fame which these researches brought him. In other respects the letters point to an upright, earnest disposition, which never lost a friend or made an enemy.

#### CORRESPONDENCE.

##### NOTES ON SOME JAINA-PRĀKRIT AND PĀLI WORDS.

Harold Wood, Essex.

##### 1. *Pamta-lūha* = *panita-lūha*.

"*Muni monam samādāya dhūne kammasariragam pamtam* [ca] *lūham sevanti virā sammattadamsino*."

Āyāraṅgasutta I. 2. 5, § 6; I. 5. 3 § 5.)

Prof. Jacobi gives the following rendering of the foregoing verse:

"A sage adopting a life of wisdom\* should treat his gross body roughly. The heroes who have right intuition use mean and rough (food)."

*Dhūne kammasariragam* would correspond in Pāli to *dhūne kammasarirakam* = "should get rid of his body of karma." Compare *dhunāti samussayam*, "shakes off the aggregate" (Āyār. I. 4. 4, § 2; and Sūyagadamasutta I. 15.22, p. 550):

"*Pandite viriyam laddhum nigghāyāya pavattagam dhūne puvvakadam kammam navam vā vi na kuvvati* (see Āyār. I. 4.2).

The sage having acquired the fortitude (of enduring hardship) should get rid of his previously contracted karma, leading to the torrent (of rebirth), and should not form any new karma. Here *dhūne* = *dhunīyāt*, *apanayet*. In Pāli we find *dhunāti pāpake dhamme*, "he

\* *Mona* in Pāli usually signifies "silence," "solitude."

shakes off (or gets rid of) evil conditions" (Theragāthā, v. 2, p. 1).

With respect to the Jaina text quoted above, Prof. Jacobi has the following remarks:

"These words apparently form a *śloka*, though the third pāda is too short by one syllable; but this fault can easily be corrected by inserting *ca*: '*pamtam lūham ca sevanti*.' The commentators treat the passage as prose" (Jaina Sūtras, S. B. E. xxii., p. 26).

The difficulty does not altogether consist in the omission of a syllable, but in the employment of *pamta*, as here used in the sense of "mean" or "poor," a signification not found in classical or Buddhist Sanskrit, Pāli, the literary Prakrits of Hāla, Setubandha, &c., or in the modern dialects of India—Hindi, Bangālī, Marāṭhī.

*Pamta* represents, of course, Skt. *prānta*, "border," whence Pāli *panta* (1) "border," (2) "remote," "distant." Compare "sevetha *panāni* senāsānāni" (Samyutta vi. 2.3; Sutta-nipāta v. 72, p. 11; Theragāthā 142, p. 20; Milinda, p. 402), "*pamtamhi sayanāsane*" (Jāt. iii. 524; see *Āṅguttara* iv. 138.2).

In Buddhist Sanskrit *prānta* is not uncommon, and its uses agree closely with that of the Pāli *panta*: *Prānta-ṣaṇāsanabhakta* (Divyavādāna 188.15; see 132.21), "*prānta-ṣaṇāsanā-sevin*" (Ib. 312.8-9); "*prāntāni ṣaṇāsanāni*" (Ib. 344.10).

In the above examples of *prānta* we get no trace of the sense of "mean" or "rude," though, of course, the distant or remote seats and beds would be but poor affairs after all.

In Jaina-Prākṛit, so far, at least, as the explanation of the Commentators goes, *pamta* seems to have the signification of "mean," "poor":

"*amta-caragā . . . pamta-caragā . . . lūha-caragā . . . amābhārā . . . pamābhārā . . . lūhā-hārā . . . amta-jivī . . . pamta-jivī . . .*" (Sūyagad ii. 2.72, p. 758-9).

Compare also i. 15.15, p. 547, where the first *amta* is employed in the sense of "a poor state": "*Amāni dhīrā sevanti tena amtakarā ihā*." The Dipikā has the following note:

"*Amān amta-prāntābhārān sevanti virās tena samsūrasya amtakarāste*."

The Tika is a little fuller:

"*Amān paryamān viśayakṣayatrīsā-ābhārasya vānta-prāntāni dhīrā mahāseṭvā viśaya sukhāni prīhāḥ sevanti* 'bhyasyanti tena cāmta-prāntā-bhyasanenūmtakarāḥ samsūrasya kṣayakarino bhavanti."

In the Kalpasūtra (Jinacarita, § 17), we find *pamta* (and *amta*) applied to *kula* ("family"):

"*Jan nam arahantā vā cakkavatti vā . . . amta kulesu vā pamta-kulesu vā daridda-kulesu vā . . . āyāmsu vā āyānti vā āyāssanti vā*."

"For it never has happened, nor does it happen, nor will it happen, that Arhats, Cakravartins . . . should be born in low families, mean families, poor families . . ." (Sacred Books of the East, xxii. p. 225).

According to Buddhist authorities, a Buddha could not be born in an obscure or out-of-the-way place (Jāt. i.); and a similar law held good for the Jaina Arhats, hence Mahāvīra was born in the Brahminical and best part of the town of Cundagrāma.

The epithet *pamta*, therefore, defines the locality of the *kula* or family, so that it would be possible to take *pamta* here in its older sense of "a border," a border or frontier family being, indeed, equivalent to a mean or obscure family. In fact, *pamta-kula* has much the same sense as Pāli *paccanta-visaya* (= *pratyanta-visaya*) in *Saddhammapāyana*, v. xi.

So much then for the original signification of *pamta* (in *pamtakula*), which might have acquired the secondary meaning of "mean" or "rude." But, while this is not at all unlikely with regard to its employment with *kula*, it is

not so easy to see how it has, against older and widespread usage, become associated with *lūha* = (1) "rough," "coarse," as applied to food; (2) used also substantively in the sense of coarse-fare, hard-life (*saṃyama*), and even "one who lives the hard life of a mendicant." Compare the following passages where *lūha* (*lukkha*, *rukka*) is employed in Jaina-Prākṛit in the sense above mentioned:

"*Aha javittha lūhenam*" (Āyār. i. 8.4, § 4); "*tambā lūhāo parivitta sejjā*" (ib. i. 6.5, § 3); "*Sūram mannati appānam yava lūham na sevae*" (Sūyagad i. 3.1, § 3, p. 161); "*Viratā carissaham rukham*" (ib. i. 4.1.25, p. 239); "*Nikkimcane bhikkhū su-lūha-jivī je garavam hoi saṃlogagāmi*" (ib. i. 13.12, p. 497).

The note in the Dipikā is as follows:

"*Bāhyārthena niskimcane bhikkhū su-rūksa-jivī vallacavakādi prāntābhāra evambhūto pi kaṇḍi gauravapriye*."

The Tika:

"*Bāhyārthena niskimcane pi bhikkhūsaṇālo bhikkhū paradattabhojī tathā suṣṭhu-rūksadīpa-prāntam vallacavakādi tena jivitum prāntābhāraṇam kartum cīlam aya sa su-rūksa-jivī evambhūto pi yah kaṇḍi gauravakriyo bhavati*." "*Aham amsi bhikkhū lūhe*" (ib. ii. i.10, p. 578; see also ii. 1.60, p. 665-6; ii. 2.72, p. 758-9).

Here the Jaina *lūha* corresponds to Skt. *rūksa* or *lūksa*, Pāli *lūha*, Buddhist-Skt. *lūha* or *lūha* (see Vyutpatti ed. Minayeff 134.19, p. 41; and ACADEMY, July 12, 1890).

In Pāli *lūha* is never associated with *pamta* as regards food, but with *panita* ("dainty") = Skt. *prāṇita* ("dressed," "cooked"). Compare the following uses of the Pāli terms:

"*Jarasigālo bhojanam paṭilabbhitvā na vicināti lūham vā panitam vāti*" (Milinda, p. 395).

"*Panitam yadivā lūham appam vā yadivā bahum*  
Yapanatham abhuñjimsu agiddhā nādhimuc-chitā."

(Thera-gāthā v. 923, p. 84; see, also, v. 436, p. 46, v. 579, p. 60.)

"*Panitam pi lūham denti*" (Dhammapada, p. 214); "*Sūkha-panitādisu yam kinī dento*" (ib., p. 374); "*Sūkham denti no panitam*" (Samyutta xvi. 4.5, pt. ii., p. 200).

In Divyavādāna, p. 425, we find *lūha-pranita*:

"*Sa praṇyati āyushmato Vīṭaṇḍakasya pāmchukūlam ca cīvaram mṛinmayam pātram yāvad annabhaikshyam lūha-pranitam dṛiṣṭvā ca rājñah pīdayor nipatya kṛitāñjalir uvāca*."

In the light of the foregoing illustrations of *lūha* and *panita* we would venture to amend the faulty lection in the third pāda of the Āyāraṅgasutta i. 2.6, § 3, by reading, in deference to the older usages of the Sanskrit and Pāli languages, "*panitam lūham sevanti*" \* *virā sammattadamsino*, which would correspond in Pāli to "*panita-lūham sevanti virā* (? *dhīrā*) *sammattadassino*." But *sammattadamsino*† was probably not in the oldest form of the Jaina text; and were there an exact parallel passage in our Pāli documents, we should doubtless find *sammattadassino* (Cf. *sammattadamsino* in Āyār. i. 5.3, § 5, p. 24), "observing indifference." "The heroes who observe indifference (with regard to food) use dainty and coarse fare" (see Jaina Sūtras, p. 47). They do not pick out the dainty pieces out of the alms they receive, but eat the coarse along with the daintier morsels (see Jaina Sūtras i., p. 112). Compare the previous *śloka* beginning "*Nāra-tim*," which has a parallel in *Āṅguttara Nikāya* iv. 283† (see *Journal Pāli Text Society*, 1889, p. 210).

\* Or *panitalūham sevanti*.

† *Sammattadamsi* occurs in Āyār. i. 3.2.1.

‡ Compare the Pāli use of *avativāsaha* with Jaina-Prākṛit *arai-raisaḥa*, Āyār. i. 3.1, § 1.

We must bear in mind that the language and traditions of both Buddhists and Jains were derived from a common source, and would, as a matter of course, have many points of similarity in common. It is true that the redaction of the Jaina canon was very much later than the settlement of the canonical books by the Buddhist redactors, and the latter may have kept the dialect of their sacred books in a less corrupt form than the Jainas; but, on the other hand, the Jaina Prakrit, as Dr. Jacobi has pointed out, is nearer to Pāli than the literary Prakrits of Hāla, Setubandha, &c.; and the earliest works of the Jainas canon are probably older than such North-Buddhist texts as the Lalita Vistara, Mahāvastu, Divyāvadāna, &c. (see Int. to Jaina Sūtras, "Sacred Books of the East," xxxvii., xl.-xliii.).

It is quite possible that the Jainas, although using many well-known Buddhist terms, may have purposely altered their opponent's phraseology, and changed terms like *panā-lūkha* into *panā-lūkha*; or perhaps the later Jaina scribes, not understanding the older use of *panā* with reference to food, substituted the more familiar *panā*, which originally referred to locality, and not to state or condition. Compare "*prāṇe Vasudattapure*" (Kathāsarit. vi. 29, 152). In one passage, however, of the *Āyāmagasutta* (i. 8.3, § 2, p. 43), we find *panā*, as in Pāli, employed as an epithet of *seyya* and *āsana*, in the sense of "remote," "out-of-the-way":

"Aha duccara-Lādham acāri  
Vajjhabhūmim ca Subbhābhūmim  
Pamāṇa seyyam sevimsu  
Āsanagāṇa ceva pamāṇim."

"He travelled in the pathless country of the Lādhas, in Vajjhabhūmi and Subbhābhūmi; he used (frequented) these miserable beds and miserable seats" (Jacobi).

R. MORRIS.

#### CHINA AND BABYLONIA.

London: Sept. 5, 1892.

In Prof. Max Müller's presidential address to-day, at the opening of the Ninth International Congress of Orientalists, he referred to a theory which I have been maintaining for the last twelve years (in more than forty articles, pamphlets, and books), and which has found lately a further supporter in the Rev. C. J. Ball from a somewhat different point of view. It has also received the complete approbation of the leading scholars in Sinology and Assyriology. The theory is to the effect that the early written characters and civilisation of the Chinese were derived from ancient Babylonia and Elam.

Prof. Max Müller, in the printed copy of his address issued at the end of the meeting, says that "I think it possible to show that the oldest cuneiform letters . . . owed their first origin to China." The reasoning he founds on this is sound enough; but as I have never advanced such a theory, and as my views are just the reverse, making Babylonia the ultimate fountain head of the civilisation of the Middle Kingdom, the argumentation of the learned professor falls to the ground.

TERRIEN DE LACOUPERIE.

#### "THE HISTORY OF THE MOGHAL EMPERORS ILLUSTRATED BY THEIR COINS."

Sept. 7, 1892.

The only difference between your reviewer and myself, as to his correction of the date I have given in my *History of the Moghul Emperors illustrated by their Coins* for the grant of mint-privileges to the East India Company by Sirāj-ad-daula, is that instead of qualifying it as "a curious mistake" he should have called it "an

obvious misprint." Sirāj-ad-daula granted the privilege of coining in his treaty of February 7, 1757, and died the same year, shortly after the battle of Plassey. The printers converted 1757 into 1759, as printers sometimes will, and I failed to detect the error in the proof-sheets.

As to the derivation of "John Company" from *Kumpani Jahān* or *Jahān Kumpani*, my authority, I think, was Sir George Birdwood's article in the *Journal of Indian Art*; but as I am at a distance from my books, I cannot verify the reference.

STANLEY LANE-POOLE.

#### "TEL" AND NOT "TELL."

Brighton: Sept. 5, 1892.

I beg to corroborate, briefly, Prof. Sayce's correction of the spelling of the word "Tell" in his review of the *Tell el-Amarna Tablets* in the *British Museum* in the *ACADEMY* of last week.

The word is not pronounced in Arabic as the word "tell" in English, but is uttered with a short articulation.

This is one of the errors which I pointed out to Mr. Renouf, the late keeper of the Department of Assyrian and Egyptian Antiquities, more than eight months ago.

Whoever assisted the Principal Librarian in compiling the article on Assyrian and Babylonian Antiquities in the *British Museum Green Guide* of 1890 was not thoroughly acquainted either with the languages of Biblical lands or with the history and geography of the ancient Assyrian and Babylonian sites.

H. RASSAM.

#### PHILOLOGY NOTES.

MESSRS. W. H. ALLEN & Co. have issued this week, in time to be laid before the Oriental Congress, the comprehensive Persian-English Dictionary upon which Dr. F. Steingass has been engaged for several years past. Originally intended as a revised edition of Johnson's enlargement of Richardson—it is curious that these two familiar names should recur together in oriental lexicography—the work has gradually grown under its author's hands, until it may now claim to be an independent dictionary. An important feature is the incorporation of the vocabulary of contemporary Persian literature, including the Shah's diaries of his visits to Europe. It forms a massive imperial octavo of nearly 1600 pages, in double column; and, having received a large subsidy from the Secretary of State for India, it is appropriately issued by the old publishers to the India Office, with a graceful dedication to Dr. Reinhold Rost.

In connexion with the Oriental Congress, Messrs. Luzac & Co., of 46 Great Russell-street, have brought together a collection of oriental works published in England since 1889, and have also issued a bibliographical list of the same, arranged mainly according to subjects, with an index of authors' names.

PROF. A. V. WILLIAMS JACKSON, of Columbia College, New York, has ready for publication (Boston: Ginn & Co.) the first Part of a *Zend Grammar* in comparison with Sanskrit, based upon Geldner's edition of the Avesta. Besides an introduction, giving an account of the language and its literature, the subjects dealt with in this part are the phonetic laws, the inflectional system, and the word-formation of *Zend*, with the corresponding inflections and forms in Sanskrit, as given in Whitney's *Grammar*. A second Part, already at press, will treat of the syntax.

THE August number of the *Babylonian and Oriental Record* has come out with commendable promptitude. It contains an elaborate

review of the *Tell el-Amarna Tablets* in the *British Museum*, by Mr. W. St. Chad Boscawen, who gives his own transliteration and translation of some of them; notes on other cuneiform tablets in the Museum, throwing light on the history of the times of the Seleucidae, by Mr. Theo. G. Pinches; a further instalment of Prof. Terrien de Lacouperie's proofs of the origin of the early Chinese Civilisation from Babylonia; and a note by the same, explaining how the ancient Egyptians used to obtain fire by means of a bow-drill. But the most important article of all is that in which MM. Yadrintzeff and Deniker describe the recent Russian expeditions into Mongolia, to explore the valley of the Orkhon and the ruins of Karakorum, the capital of Gengis Khan. Apart from architectural remains and sculptures, a number of bilingual inscriptions were discovered, written both in Chinese characters and in the Runic script previously found on the Yenissei. The Chinese inscriptions date from the eighth century A.D., and were erected by the Chinese emperor in honour of the civil and military exploits of the Uighur Khan. The general result is to prove that, before the Mongol invasion, this part of the country was inhabited by Turk tribes in a comparatively high stage of civilisation: they not only knew the arts of writing, architecture, &c., but also practised agriculture on a large scale, by means of an extensive system of irrigation.

#### FINE ART.

*The Origin of Metallic Currency and Weight Standards.* By William Ridgeway. (Cambridge: University Press.)

ANYTHING that comes from Prof. Ridgeway's pen is sure to be distinguished by erudition and originality. The present volume, as yet his most ambitious literary venture, is not only learned, ingenious, and suggestive, but revolutionary, attacking sundry accepted doctrines of the masters of metrological science—Boeckh, Brandis, Mommsen, Hultsch, Head, and Petrie. The quality of the book is such that these novel theories cannot be summarily dismissed, but will have to be taken into account by future inquirers. It is too soon to pronounce any definite judgment as to many of the speculations here propounded. Some, probably, may stand the test of the sharp criticism they are certain to receive, others will have to be modified or withdrawn. I will therefore confine myself to a comparison of Prof. Ridgeway's heresies with the orthodox doctrines, mentioning a few of the objections which he will have to answer.

In the earlier chapters he deals with ancient trade routes, the distribution of the precious metals, and the systems of barter among savage and semi-civilised peoples, which are mostly based on articles of ornament or use, such as cowries, beads, hoes, axes, needles, fish hooks, wire, metal rings, cloth, blankets, sheep, oxen, slaves, stock-fish, and tobacco, thus leading up to his main thesis, that among the more civilised peoples of antiquity the unit of barter was the ox, and that when the precious metals were discovered, a fixed weight of metal was substituted for the ox unit, as is indicated by the Latin word *pecunia* derived from *pecus*, and the English *fee* cognate with the German *vieh*. The light Babylonian shekel, the Persian daric, the Attic gold stater, all weighing from 130 to 133 grains, were, he considers,



bullion equivalents of the ox. He also maintains that the Homeric talent, consisting of 130 grains of gold, and independently derived from the ox-unit of barter, was the basis of all the Greek monetary standards.

Passing over for the present these speculations as to the ox unit and the Homeric talent, which, as we shall presently see, rest on somewhat insecure foundations, we come to Prof. Ridgeway's theory of the origin of the Greek silver standards. This is the portion of the book which will probably meet with the greatest amount of hostile criticism, but which, if it stands the test, will have an important bearing on metrological science. The new theory is ingenious and intrinsically probable, but whether it is capable of strict proof is another question. Probably the available materials do not suffice for either a demonstration or a refutation.

The chief silver standards whose origin has to be explained are the Phœcean stater of 260 grains, the Aeginetic of 194 grains, the Euboic, Attic, or Corinthian of 134 grains, and the Macedonian of 224 grains. These standards have hitherto been deduced by various devices and assumptions either from the Babylonian shekel of 130 grains, or from the Egyptian gold standard of about 200 grains. In lieu of all these elaborate explanations Prof. Ridgeway propounds one clear and simple principle. Rejecting the theory of a transmission of the Asiatic weight standards, he contends, as already stated, that the Greeks started with the supposed Homeric talent of 130 grains, which represented the ox as the unit of barter. This gold unit, he thinks, remained stable; but when silver became known the relative values of gold and silver constantly changed, and the successive silver standards arose from attempts to equate the ever varying ratios of the values of gold and silver. As he tersely puts his argument, "from first to last the Greek communities were engaged in an endless quest after bi-metallism."

It is impossible to do justice to this theory without testing it by special cases, and comparing the method by which Prof. Ridgeway explains the origin of the chief silver standards with the established or orthodox theories, which are all based on the probable hypothesis of the transmission of weight standards from the East and the very improbable assumption that the relative values of gold and silver remained constant for many centuries.

On certain bronze lion-weights and stone duck-weights found at Nineveh and elsewhere the values are inscribed, and hence we obtain authentic knowledge of the Babylonian and Assyrian weight standards. The most important of these weights are dated from the reigns of Tiglath Pileser in the eighth century B.C., of Shalmaneser in the ninth, of Irtā Merodach in the eleventh, and of Dungi, who is assigned to the twenty-first. From these weights we obtain the value of the light mina of 7793.3 grains, one sixtieth of which is the light shekel of 129.89 grains (130 in round numbers), the heavy mina and the heavy shekel being exactly double these weights, and the talent being 60 minas.

From the oldest Greek tombs, and from Schliemann's excavations at Hissarlik and Mycenae, we learn that gold was known before silver. Hence we may assume that silver was at first scarcer, and therefore more valuable than gold. After the discovery of the silver mines of Cilicia, Spain, and Laurium, and the exhaustion of the gold in the river gravels of Lydia, silver became relatively cheaper—a grain of gold being worth at various times ten, eleven, thirteen, fifteen, or seventeen grains of silver; and, finally, when the gold mines of Thrace were worked by Philip of Macedon, and the hoarded gold of Darius had been put into circulation by Alexander, the ratio again fell. "All this," Prof. Ridgeway confesses, "is purely conjectural" (p. 291); but if we grant his premises, we obtain a very simple explanation of the perplexing variations of the Greek silver standards. The chief difficulty is Prof. Ridgeway's hypothetical Homeric ox-unit; but this can be jettisoned without damage by substituting for it the Persian gold daric, which circulated freely in Greece, and was of the exact weight required. The daric weighed 129.2 grains, and may be regarded as identical with the Babylonian gold shekel of 129.89 grains. There is no difficulty in regarding the Hebrew shekel of 253 grains, and the early Phœcean electron and silver staters of 254 grains, as degraded forms of the heavy Babylonian shekel of 260 grains.

Herodotus informs us that in the empire of Darius gold was 13 times as valuable as silver. The actual ratio, as deduced from coins, seems to have been 1 to 13.3. With this ratio the Babylonian silver shekel of 173 grains, 10 of which were equivalent to 1 gold shekel, is easily obtained from the gold shekel of 130 grains ( $130 \times 13.3 \div 10 = 172.9$ ). Taking the same ratio of gold to silver, the Phœnician silver standard of 225 grains (called by Brandis the 15 stater standard) has hitherto been derived from the heavy gold shekel of 260 grains, by dividing it into 15 silver shekels ( $260 \times 13.3 \div 15 = 230$ ). The normal Phœnician shekel is, however, not 230 grains but 225, but this difficulty is got over by the hypothesis of degradation. Phœnician shekels, minted at different periods, range in fact from 236 down to 220 grains. Prof. Ridgeway's first great heresy is his rejection of the famous 15 stater standard. He objects that the division into 15 shekels is purely conjectural, and he contends that the normal Phœnician silver standard was 220 grains, and he obtains it from the light gold shekel of 130 grains, by assuming that the value of gold to silver was 1 to 17 or thereabouts ( $130 \times 17 \div 10 = 221$ ). He considers that this low value of silver about 1000 B.C. was due to the discovery of the silver mines of Spain. In the time of Solomon we read that "silver was nothing accounted of in Jerusalem." We thus get rid of the anomalous 15 stater hypothesis, and are able to explain the variations in the weight of the Phœnician shekel.

This Phœnician silver standard (220—225 grains) has hitherto been believed to have been the source of the Macedonian standard of 224 grains, on which the enormous silver coinage of Philip of Macedon was struck.

Prof. Ridgeway contends that it was obtained independently from the 130 grain gold unit, and is to be explained by the depreciation of silver due to the abundant supply from the Bisaltian silver mines.

We now come to the crucial test of the new theory, the Aeginetic standard, the first on which coins were struck in any European mint. Normally it may have been as high as 196 grains, the actual coins which we possess weighing from 194 to 180 grains. The origin of this standard, which at one time extended to Sicily and Italy, and prevailed over the greater portion of the Greek world, has been the source of prolonged controversy. Brandis considered it to be the Babylonian silver standard of 173 grains, raised, for some mysterious reason, to 196 grains, a most improbable supposition. Mr. Head maintains that it was a degraded form of the Phœnician silver standard of 225 grains. Hultsch thinks that this 196 grain standard was a sort of compromise between the Babylonian standard of 173 grains and the Phœnician of 225. Mr. Petrie, with more probability, derives it from the Egyptian gold unit which he found in some XIIth Dynasty tombs at Illahun in the Fayum (*circa* 2400 B.C.), and which in the time of Amenhotep III. (*circa* 1500 B.C.) weighed 207 grains, but was afterwards degraded at Memphis to 201 and then to 196 grains, the precise Aeginetic weight. Prof. Ridgeway on the other hand derives it directly from the 130 grain gold standard, by supposing that in the eighth or seventh century B.C., when Pheidon of Argos first struck silver coins at Aegina, the value of gold to silver was as 1:15, and that, as usual, ten silver staters were equivalent to one gold stater ( $130 \times 15 \div 10 = 195$ ).

This perplexing Aeginetic standard affords the most favourable test that can be applied to Prof. Ridgeway's hypothesis. Of the five solutions proposed, those of Mr. Petrie and Prof. Ridgeway seem more probable than the hypotheses of Mr. Head, Brandis, or Hultsch, but are not without difficulties. Aegina was a place of considerable commerce; but it is doubtful whether, as early as the seventh century B.C., the commerce with Egypt was so considerable as to make it probable that the Greeks would have adopted an Egyptian standard as their own. On the other hand, Prof. Ridgeway has to assume that about the tenth century B.C., when, as he supposes, the Phœnician standard originated, the value of silver to gold was 17:1, that in the seventh century it was 15:1, in the fifth century, 13:1, and in the fourth century, 10:1; whereas his previous argument as to the value of what he calls the ox-unit depends on the assumption that gold and silver were originally at par, and that the disparity kept increasing instead of diminishing till the Macedonian epoch. If Prof. Ridgeway can answer this objection, his theory of the origin of the Aeginetic standard may be provisionally accepted as the best that has been yet propounded.

The next standard is the Euboic, Attic, or Corinthian, on which were struck those Athenian "owls" and Corinthian "colts" which ultimately superseded the Aeginetic

coins, and for many years formed the chief currency of the Mediterranean. The weight varies from 135 to 125 grains, the normal weight being probably 134. Three weights found by Schliemann at Hissarlik belong to this standard, ranging from 136.4 to 137.4 grains. The Euboic standard is usually explained by supposing that the Asiatic gold standard of 130 grains, having been transmitted from Samos to Euboea, was adopted for silver, and slightly raised. This Prof. Ridgeway will not admit. He believes that the Euboic standard was derived from the Homeric talent of 130 grains, founded on the ox-unit, which, he thinks, was used by the Greeks for weighing gold during the long period when they possessed no gold coinage of their own. We have already seen that the Persian gold daric circulated freely among the Greeks, constituting practically their gold currency. It is, therefore, needless to resort to a hypothetical Homeric talent of precisely the same weight, the very existence of which is doubtful, and whose transmission from Homeric to Macedonian times is more doubtful still.

We are therefore confronted with two important elements in the discussion—the general probability of the transmission of weight standards, and the existence of this Homeric talent or ox-unit of 130 grains of gold, on which so much of the theory is unnecessarily based. As we have seen, Prof. Ridgeway maintains that in Greece, Egypt, and Babylonia the ox was the primitive unit of barter, and that the value of the ox was everywhere 130 grains of gold, and also that the value of the ox as measured by gold remained stable while the relative value of silver continually varied. The existence of this Homeric talent of the value of an ox rests on very slender evidence. Practically we have nothing definite beyond the fact that in the footrace in the Iliad the second prize was a cow, and the third was half a talent of gold. This Prof. Ridgeway couples with the statement of an anonymous Alexandrine writer of unknown but late date, who tells us that the Homeric talent was of the same value as the Persian daric. This late Alexandrine writer, who must have written many centuries after the composition of the Homeric poems, could not have been in possession of any real evidence; and the deduction that the value of the ox was 130 grains of gold conflicts with other evidence of a surer kind. Thus Solon (circa 600 B.C.), when commuting into money fines Draco's fines of sheep and oxen, puts the value of the ox at five silver drachmas; and as the Euboic standard was then used at Athens, and as a Euboic drachma weighed 67.5 grains, the value of silver to gold being then probably as 13.3 to 1, this would give 25.3 grains of gold, instead of 130, for the value of the ox. Moreover, in a well-known passage Pollux tells us that the old Athenian didrachma was called the "ox" because it had an ox stamped upon it, and he goes on to say that at Delos the priests accepted an Attic didrachma in lieu of the offering of an ox. These didrachmas or staters must have been silver and not gold, as when gold drachmas are meant they are always design-

nated as such; and these ox coins to which Pollux refers have been identified with certain silver coins with a bull's head struck in Euboea which circulated in Attica, where chiefly they have been found, while no gold coins were struck in Euboea before the Roman conquest, and all Athenian gold coins have the owl and not the ox. We must therefore take the value of the ox in Delos at two silver drachmas; so that it would be worth little more than 10 grains of gold, instead of 130 as Prof. Ridgeway contends.

Again, the value of the ox in Egypt about 1000 B.C. was one *kat* of silver, or 140 grains. Prof. Ridgeway brings this statement into accordance with his theory, that the ox was everywhere worth 130 grains of gold, by assuming that in Egypt the value of silver was at first greater than that of gold, and that gradually gold became more valuable. This may be admitted; but the chronological difficulty is fatal to the theory, since, about 1000 B.C., silver was so plentiful in Jerusalem as to be of no account, and, as we have already seen, Prof. Ridgeway has himself estimated the ratio of gold to silver in Phoenicia at this very time as 1 to 17. It is impossible that at the same epoch gold and silver were nearly at par in Egypt, and at 1 to 17 in Palestine. Moreover, when the Lex Tarpeia was passed, the value of the cow at Rome was 100 *asses* or 10 *denarii*; and as the denarius contained 70 grains of silver, the value of the ox in gold would be from 46 to 54 grains of gold, according as we take the ratio of gold to silver as 1:15 or as 1:13.

The theory of a universal ox-unit of 130 grains of gold is therefore difficult to reconcile with such evidence as we possess. There are also grave reasons for doubting whether the gold value of the ox could have remained stationary for any considerable time. The relative value of gold and of cattle seems to be more liable to sudden fluctuations than the relative value of gold and silver; for, not to speak of the variable supply of gold, the price of cattle is extremely unstable, being affected by murrains and by the supply of fodder.

Thus, to take a modern example, the accounts of the Priory of Finchale show that in 1312 an ox cost 12s., in 1367 it cost 17s., in 1398 it cost 12s., in 1450 it cost 6s. 8d., in 1458 it cost 12s., in 1516 it cost 16s., in 1525 it cost 10s., and in 1528 it cost 20s. Before the Norman Conquest the value of the ox was between two and three shillings. The fluctuations prove that the values are not solely due to the depreciation of the silver coinage.

Prof. Ridgeway even contends that the weights of the earliest gold coins of the Gauls and Germans depended on the value of the ox. He argues that in Gaul and North of the Alps gold was scarcer and cattle more abundant than in Greece, and, therefore, the Gaulish and German coins were reduced from 130 to 120 grains. But these Gaulish and German coins were barbarous imitations of the Macedonian Philippi, which bore on the obverse the laurel crowned head of Apollo, and on the reverse a victory in a biga. Sir John Evans has shown that the Philippi were copied in Southern Gaul, and

that copies of these copies gradually spread from tribe to tribe to Northern Gaul, Britain, and Germany—"each copy in its turn served as the model from which other copies were made," each more barbarous in type than its predecessor, and of baser metal, gradually descending from 120 grains of gold in 300 B.C. to 84 grains in 20 B.C. Evidently the copies were made from worn coins, and there was a continual tendency to reduce the standard. This gradual reduction in weight depended on transmission and degradation, and not on the diminished value of the ox; in fact, the value of the ox continually increased, being valued at 96 grains of gold in the earliest German laws, and afterwards at 144 grains.

The same process of degradation took place in the opposite region. The Philippi were imitated in Bactria, but the standard steadily fell from 133 grains to 118, just as in Gaul, Germany, and Britain, the imitations of the Philippi fell from 133 to 120, and ultimately to 84 grains. The Italian soldo, the French sou, and the English shilling are descendants of the *solidus*, originally a gold coin heavier than a sovereign; its descendant is worth a halfpenny in France and a shilling in England. The English penny and the French denier were descended from the *denarius*; but the value of the penny was 24 times that of the denier. The English *denarius* or silver penny originally weighed 24 grains of silver; in the reign of Edward III. it had fallen to 18, in the reign of Edward IV. to 12, and in that of Edward VI. to 8 grains. Thus the law is transmission and degradation. The Indian coins were copied from those of Bactria, and the Bactrian from the Macedonian. The early coins of Arabia Felix were rude copies of the Athenian owls. The Anglo-Saxon *scettas* are copies of Byzantine coins. The *dinars* and *dirhems* of the Caliphs were, as the names show, successors of the *denarius* and the *drachma*.

Since the Greek alphabet, and the Greek names of many musical instruments, of spices and precious stones, of gold and bronze, and, above all, of weights and coins, were of Semitic origin, it is difficult to believe that the weight standards were not themselves so derived, especially when we know that nothing passes more easily by commerce—witness our own weights and measures—Troy weight, Apothecaries weight, and Avoirdupois. Hence it is difficult to believe with Prof. Ridgeway that, when the Athenians in the fifth century B.C. first coined gold staters of 133 grains, the weight had no reference to the Persian darics of 130 grains, which had long circulated in Greece, a standard which goes back to the eleventh, and probably to the twenty-first century B.C. If the legendary Homeric talent was, as Prof. Ridgeway contends, 130 grains of gold, which is the more probable—that it was based on the ancient Asiatic standard of 130 grains, or that it persistently represented the value of the ox, which in Solon's time was worth only 25 grains and at Delos was worth 10?

This article has extended to such length that it is impossible to discuss the subject of the types of Greek coins. Prof. Ridge-



way thinks that the symbols of the cow and the bull were placed on coins because the coins represented the ox-unit of barter, but the earliest coins on which these types occur are silver drachmas and half drachmas. Besides, these types are quite exceptional. Did the coins with lions and dolphins represent the value of these animals? On the oldest Athenian coins we have the types of the owl and the olive branch, which are usually regarded as symbols of the tutelary deity of Athens. Prof. Ridgeway maintains that olives and olive oil were units of value in Attica, a fact denoted by the olive branch on the coins. But how about the owl? Were owls also units of barter among the Athenians? The cuttlefish appears on the coins of Croton. Prof. Ridgeway thinks this was because they formed a staple article of diet. The tortoise is the type on the coins of Aegina. Prof. Ridgeway tells us that the Aeginetans must have had something to barter for other commodities. What did this barren island yield but tortoises? Hence the tortoise became the unit of barter, and was therefore chosen as the type on Aeginetan coins. The Boeotian type is a shield, usually supposed to be the shield of Hercules—but no, hides, and shields of hide formed the barter unit of Boeotian commerce. On early Lycian coins the type is the boar, which was adopted because, forsooth, the Lycians may have made good bacon and hams.

Though Prof. Ridgeway rides some of his hobbies too hard, it is impossible to deny the value of the book. Not only does it supply a very probable solution of the difficult problem of the Greek silver standards, but it abounds with incidental remarks which are valuable and suggestive.

ISAAC TAYLOR.

#### CORRESPONDENCE.

##### ÆGEAN POTTERY IN EGYPT.

London: Sept. 5, 1892.

Permit me to repair an omission in my letter of last week. Among the false-necked vases in the Fourth Egyptian Room at the British Museum, there is one with the number 22,821 upon its label. The vase is of Mycenaean ware, and decorated in Mycenaean style. The label says that it was found at Dér el-Bahari in the tomb of one of the grandsons of King Pinetchem.

Pinetchem reigned in the XXist Dynasty, and was a grandson of King Herheru, the founder of that dynasty. According to the common system of chronology, the dynasty was founded about 1100 B.C. If so, the tomb of the founder's great-great-grandson can hardly date from before 1000 years B.C. Under the system of chronology adopted by Mr. Petrie, the date would be later still.

In his final letter Mr. Petrie said, "Whenever a single clear datum can be produced which stands outside of the propositions which I have laid down in my last letter, I shall be glad to consider it." The first of these propositions was, "That all the data yet found with the widely-spread examples [of Mycenaean pottery] in Greece and Egypt show a period of between 1450 B.C. and 1100 B.C. Well, here is a "datum" which "shows a period" of about 1000 years B.C.

CECIL TORR.

#### NOTES ON ART AND ARCHAEOLOGY.

SIR NOEL PATON has just completed an important symbolical picture, entitled "De Profundis:—'Out of the depths have I cried unto Thee, O Lord; lead me to the rock that is higher than I.'" We see a female figure, which typifies the human soul, struggling up a steep, rocky way, from an unseen valley beneath, in which she has been wandering, lost and desolate, and whence dreary coils of thick, chilling mist are being driven upwards by the wind and cling around her feet. Her white garments, and the richly tinted wings that appear at her shoulders, are rent and stained; but a flash of glad surprise illumines her features, and passes into an expression of utter peace, as she recognises her Divine Helper in the figure who kneels to receive and embrace her, his pierced hands sustaining her worn and weary frame, and the hollow eyes and suffering face that appear from beneath the crown of thorns gazing into her human countenance with a look of ineffable love and compassion. Behind is visible a vista of quiet landscape, with a space of still waters and a stretch of folded hills lying "softer than sleep" in the misty atmosphere of the dawn, beneath a sky in which the morning star is still visible, but which is gathering colour from the sunrise, and is ready to pass into the perfect day. The picture shows all the learned and carefully finished execution that is characteristic of the painter, and is full of the reverent, solemnly ideal aim which has never been absent from his treatment of religious and symbolical subjects.

THIS year's number of *Yule Tide* will be illustrated almost entirely by Mr. Harry Furniss, who contributes four cartoons in colours and a number of other drawings to accompany the letterpress, which is entitled, "The Decline and Fall of the New Empire." The coloured plate will be from a painting called "Rose, Shamrock, and Thistle," by Mr. George Joy.

THE annual exhibition of paintings from the Paris Salons will open next week in the Continental Gallery, New Bond-street.

AT a recent meeting of the Académie des Inscriptions, M. Homolle, director of the French School at Athens, gave a report on the work done during the spring and summer of the present year. Three members have divided among themselves the exploration of the islands in the Egean. M. Homolle has himself undertaken to publish, in a series of monographs, the inscriptions from the islands. M. Chamenard is at present engaged upon the temple of Delos, where the inscriptions furnish detailed materials for a very exact description and restoration. M. Joubin has excavated the site of Stratos, of which M. Heuzey long ago pointed out the importance. He has laid bare the agora and the temple, and has collected a large number of terracottas, as well as interesting inscriptions.

WE have just received the last Part of the *American Journal of Archaeology* for 1891. The lateness of publication derives emphasis from the fact that about half the contents consist of news of discoveries, &c., which took place more than eight months ago. The Part opens with papers of the American School at Athens. Mr. John Pickard contributes a very careful study of the topography of ancient Eretria, based upon a survey made in the early spring of 1891. Mr. Henry S. describes the remains of an ancient temple, found at Plataia later in the same spring, which he shows reason for identifying with the famous Heraion, built by the Thebans in 426-5 B.C., after the destruction of an earlier temple on the same site. Next, we have the text of a long votive inscription,

also from Plataia, with a valuable comment by Mr. Rufus B. Richardson; while, lastly, Mr. F. B. Tarbell gives an account of a so-called "mensa ponderaria" from Assos. Passing from classical archaeology, we have an elaborate paper by Prof. Allan Marquand, illustrated with two plates, on an altarpiece in the Metropolitan Museum at New York, which he is able to assign to the hand of Andrea del Robbia. Prof. A. L. Frothingham continues his series on the introduction of Gothic architecture into Italy by French Cistercians, dealing this time with the little-known monastery of Arborea in the Abruzzi; and he finds himself compelled to protest against the discourteous treatment his work has received from a young French scholar. Among the minor items, we may mention a letter from Dr. J. P. Peters, giving a summary of the results of his recent expedition to Babylon (see *ACADEMY*, September 5, 1891); and a detailed review of Paton and Hicks's "Inscriptions of Cos," by J. H. Wright.

MR. HENRY O'SHEA has just brought out in French a new guide to the collections of the Louvre (Paris: Dentu). Not a page is wasted in this closely-packed 18mo volume of 430 pages. It is neatly bound in cloth, and contains plans of the ground and first floor of the Louvre, with a history of the several collections, a chronology of the schools of painting, biographies of artists when first mentioned, and an appreciation of their chief pictures. Mr. H. O'Shea is no novice in art-criticism; he has studied the subject for more than thirty years. Those who are acquainted with the *Guide to Spain* which bears his name, will welcome this new volume, in which he has done for the Musées du Louvre, but on a larger scale, what he formerly did for the Museo de Madrid.

#### MUSIC.

##### THE GLOUCESTER MUSICAL FESTIVAL.

Gloucester: Sept. 7, 1892.

THE selection of music for the present Festival has justly given general satisfaction: the claims of both old and modern masters have been fully recognised, while four works, of greater or less importance, and all by English composers, supply the novelties without which no Festival scheme is now considered complete.

Mendelssohn's "Elijah" attracted an immense audience yesterday (Tuesday) morning; and until it shows signs of decline in popular favour, the promoters of the Festival, whose special object is to benefit charity, will continue to assign to it the place of honour. For Leeds, the argument assumes quite a different aspect: music there is the first consideration. The solo vocalists were Miss A. Williams, Miss Hilda Wilson, and Messrs. Lloyd and Santley, the last two specially distinguishing themselves. In the evening Gounod's "Redemption" was given, with the assistance of Mme. Nordica, Miss Jessie King, and Messrs. Houghton, Watkin Mills, and Plunket Greene. As only the Monday before the Festival is devoted to rehearsal of band and chorus, everything cannot be properly gone through, and some things, indeed, are left to take care of themselves. At the performances both yesterday and to-day there were moments of indecision, not to say confusion. It is easy to advise that more time should be spent upon rehearsal; but that means greater expense, and, consequently, less for the charity. In the long run, however, it might be found not only a wiser but also more profitable policy to present the works in as perfect a manner as possible.

The programme this morning was devoted to Handel and Bach, and to Dr. Bridge. The

oratorio of "Joshua" is almost a novelty; it was revived a few seasons ago by Mr. E. Prout at the Borough of Hackney Concerts, but, with that exception, we can recall no performance of it either in London or at a provincial festival. Of course, "Joshua," like many of Handel's oratorios, is far too long, and many numbers have to be cut. By this the work is indeed improved; for the composer in writing both his oratorios and his operas was not concerned so much about the unity of his work, as about keeping all his singers well employed. But why the "See the conquering hero comes" (so well known in connexion with "Judas Maccabaeus," to which it was transferred) was omitted in the performance here is a mystery. Was it considered too secular for the cathedral? Handel's work contains some splendid specimens of his genius, but there are also many passages in which the master's pen was moved by instinct rather than by inspiration. The juxtaposition of works by the two musical giants of the eighteenth century naturally led one to reflect on this picture and on this. Handel's music, for the most part, is objective, while that of Bach is subjective; and this difference caused the one to aim at simplicity, and drew the other into complexity. Over a mixed audience, Handel will, probably, always exert a more direct and more powerful influence; but Bach shows the full might of his genius only to those who study him until the complexity of detail no longer conceals the deep underlying thought and emotion. Bach's Cantata, "My spirit was in heaviness," contains some of his finest music, but the performance was by no means a satisfactory one. The soloists for "Joshua" were Miss A. Williams, Miss H. Wilson, and Messrs. Lloyd and Watkin Mills. The two ladies sang well, but the two gentlemen specially distinguished themselves. Mr. Lloyd was in splendid voice. In the Bach, Miss A. Williams and Messrs. Houghton and Plunket Greene were the soloists; and of these the last named seemed most in

sympathy with the music. The choral singing was at times very unsteady. Mr. C. Lee Williams is an able musician, and a good conductor; he certainly is inclined to drag the *tempi*, but, for want of proper time for rehearsal, his efforts should be judged with indulgence.

Dr. Bridge's setting of the Lord's Prayer, which was given under the composer's direction after the oratorio, is a very short composition, occupying only ten minutes in performance. He has used the English version by the Rev. E. H. Plumtre, late Dean of Wells, of the paraphrase of the Lord's Prayer in Dante's *Purgatorio*, Canto XI. Dr. Bridge has often proved his skill as a composer, and in this new work there are some effective passages. The opening phrase (which, by the way, faintly recalls Mozart's *Ave Verum*) is dignified; in the supplication for forgiveness there is fine cadence; and in the "But from his evil sting deliverance give"—the final section—there is some broad, effective (Gounod-like) writing. But somehow or other the composition sounds patchy, for there is no leading thought giving unity to the work. Then, again, the composer does not seem to us to have caught the colour of the context. The Lord's Prayer is uttered by souls in purgatory, who, no longer capable of sin, pray not for themselves, but for their brethren on earth. One would have expected music of a more mystic character.

In the evening there was a miscellaneous concert at the Shire Hall, at which was given Miss Ellicott's setting of Mr. Lewis Morris's poem entitled "The Birth of Song." There seems to us more thought than poetry in the "poem"; but, anyhow, it provided certain contrasts of mood of which Miss Ellicott has taken good advantage. Three years ago, this talented lady wrote a Cantata full of charm, entitled "Elysium," and in the present work she has again shown skill and refinement. Nevertheless, we are more favourably inclined towards the earlier work. "The Birth of Song" may be praised for the naturalness of the writing;

the composer always keeps within bounds, and expresses her thoughts in a clear, decisive manner. The music in its neat and melodious phrases often reminds one of Mendelssohn, while here and there are traces of acquaintance with Wagner's music-dramas. The opening of the Cantata is very fresh and pleasing. The tenor solo, "Shall he attune his voice," if it does not rise to a high level, is attractive. The chorus, "Nor 'mid the clang and rush of mightier thought," is not lacking in energy; but it has no real climax, and there is also a certain monotony of key in it. The chorus later on divides into six parts, and there is some effective writing. The scoring is good, but, on the whole, too heavy. The soli parts were taken by Mme. Nordica and Mr. Houghton; the former was not in good voice. The performance of the work was praiseworthy, but there was at times a lack of refinement: energy rather than sweetness was displayed in the choral singing. Miss Ellicott was summoned to the platform at the close of the performance and received with enthusiasm. Next came Mozart's immortal Jupiter Symphony, of which a very creditable performance was given under the direction of Mr. C. Lee Williams. The second part of the programme commenced with a very charming part-song, entitled "Song and Summer," by A. H. Brewer, sung *con amore* by the choir. The composer was recalled. The hall was crowded.

The chorus, supplied by Gloucester, Worcester, Hereford, Bristol, &c., was not reinforced this year by singers from Leeds. The voices are of good quality, and are well balanced: the basses seemed rather weak on Tuesday, but to-day they came out in full strength in the great closing chorus of Bach's Cantata.

Tomorrow the other two novelties—Dr. C. H. Parry's "Job" and Mr. C. L. Williams's "Gethsemane"—will be produced; but notice of these must wait until next week.

J. S. SHEDLOCK.

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